

RELIGIO MEDICI.

The sixth Edition,
Corrected and Amended.

WITH
A N N O T A T I O N S
Never before published,
Upon all the obscure passages therein.

ALSO
O B S E R V A T I O N S
By Sir KENELM DIGBY,
Now newly added.

L O N D O N:
Printed by *Ja. Costerel*, for *Andrew Crook*,
M DC LXIX.

301



A Letter sent upon the Information of Animadversions to come forth, upon the imperfect and surreptitious Copy of Religio Medici, whilst this true one was going to Press.

Honourable Sir,

GIve your servant, who hath ever honour'd you, leave to take notice of a book at present in the Press, intituled (as I am informed) *Animadversions* upon a Treatise lately printed under the name of *Religio Medici*; hereof, I am advertised, you have descended to be the Author. Worthy Sir, permit your Servant to affirm there is contain'd therein nothing that can deserve the Reason of

your contradictions, much less the candor of your *Animadversions* : and to certify the truth thereof, that book (whereof I do acknowledge my self the Author) was penn'd many years past, and (what cannot escape your apprehension) with no intention for the Press, or the least desire to oblige the Faith of any man to its assertions. But what hath more especially emboldened my Pen unto you at present, is, that the same Piece, contrived in my private study and as an exercise unto my self, rather then exercitation for any other, having past from my hand under a broken and imperfect copy , by frequent transcription it still run forward into corruption, and after the addition of some things, omission of others, and transposition

on

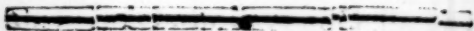
on of many, without my assent or
privacy, the liberty of these times
committed it unto the Press ;
whence it issued so disguised, the
Author without distinction could
not acknowledge it. Having thus
miscarried, within a few weeks I
shall, God willing, deliver unto
the Press the true and intended
Original (whereof in the mean
time your worthy self may com-
mand a view ;) otherwise when
ever that Copy shall be extant,
it will most clearly appear how
far the Text hath been mistaken,
and all Observations, Glosses, or
Exercitations thereon, will in a
great part impugne the Printer
or Transcriber, rather than the
Author. If after that, you shall
esteem it worth your vacant hours
to discourse thereon, you shall
but take that liberty which I

assume my self, that is, freely to
abound in your sense, as I have
done in my own. However ye
shall determine, you shall suffici-
ently honour me in the Vouchsafe
of your refute, and I oblige the
whole world in the occasion of
your Pen.

Norwich,
March 3. 1642.

Your Servant,

T.B.



Worthy

Worthy Sir,

Speedily upon the Receipt of your Letter of the third Current, I sent to finde out the Printer that Mr. Crook (who delivered me yours) told me was printing something under my name, concerning your Treatise of Religio Medici, and to forbid him any further proceeding therein; but my servant could not meet with him; whereupon I have left with Mr. Crook a Note to that purpose, entreating him to deliver it to the Printer. I verily believe there is some mistake in the information given you, and that what is printing must be from some other Pen then mine; for such reflexions as I made upon your learn'd and ingenious discourse, are so far from meriting the Press, as they can tempt no body

dy to a serious reading of them ;
they were Notes hastily set down,
as I suddenly ran over your ex-
cellent Piece, which is of so weigh-
ty subject, and so strongly penned,
as requireth much time, and sharp
attention but to comprehend it ;
whereas what I writ was the im-
ployment but of one sitting ; and
there was not twenty four hours
between my receiving my Lord of
Dorset's Letter that occasioned
what I said, and the finishing my
Answer to him ; and yet part of
that time was taken up in pro-
curing your book, which he desired
me to read, and give him an ac-
count of, for till then I was so
unhappy as never to have heard of
that worthy discourse. If that Let-
ter ever come to your view, you
will see the high value I set upon
your great parts : and if it should
be

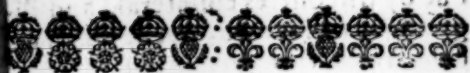
be thought I have been something too bold in differing from your sense, I hope I shall easily obtain pardon, when it shall be considered, that his Lordship assigned it me as an Exercitation to oppose in it for entertainment, such passages as I might judge capable thereof; wherein what liberty I took, is to be attributed to the security of a private letter, and to my not knowing (nor my Lords) the person whom it concerned.

But Sir, now that I am so happy as to have that knowledge, I dare assure you, that nothing shall ever issue from me, but savouring of all honour, esteem, and reverence both to your self, and that worthy production of yours. If I had the vanity to give my self reputation by entring the lists in publique with so eminent and learned a man

as you are, yet I know right well,
I am no ways able to do it; it would
be a very unequal progress: I pre-
tend not to learning; those slender
notions I have, are but dis-joynted
pieces I have by chance gleaned up
here and there: To encounter such
a finewy Opposite, or make Ani-
madversions upon so smart a Piece
as yours is, requireth such a solid
stock and exercise in School-learn-
ing. My superficial besprinkling
will serve onely for a private let-
ter, or a familiar discourse with
Lady-auditors. With longing I
expect the coming abroad of the
true Copy of that Booke, whose false
and stoln one hath already given
me so much delight. And so assuring
you I shall deem it a great good for-
tune to deserve your favour and
friendship, I kiss your hand & rest

Winchester House
March 20. 1642.

Your most humble
Servant.
Kenelm Digby.



To such as have, or shall peruse
the Observations upon a former
corrupt Copy of this Book.

THere are some men that
Politian speaks of, *Cui*
quàm recta manus, tam
fuit & facilis : and
it seems the Author to
the Observations of this Book would
arrogate as much to himself, for they
were by his own confession, but the
conceptions of one night ; a hasty
birth ; and so it proves : for what is
really contrrollable, he generally om-
mitteth ; and what is false upon the
error of the Copy, he doth not al-
ways take notice of ; and wherein he
would contradict, he mistaketh, or
traduceth the intention, and (besides
a parenthesis sometimes upon the
Author) onely medleth with those
points from whence he takes an hint
to deliver his prepared conceptions.
But the gross of his Book is made
out

out by discourses collateral, and digressions of his own, not at all emergent from this discourse ; which is easily perceptible unto the intelligent Reader. Thus much I thought good to let thee understand without the Authors knowledge, who slighting the refute, hath inforcedly published (as a sufficient confutation) his own Book : and in this I shall not make so bold with him, as the Observer hath done with that noble Knight, whose name he hath wrongfully prefixed, as I am informed, to slight Animadversions : but I leave him to repentance, and thee to thy satisfaction.

Farewel.

Yours, *A. B.*

To



To the Reader.

Certainly that man were greedy of life, who should desire to live when all the world were at an end; and he must needs be very impatient, who would repine at death in the society of all things that suffer under it. Had not almost every man suffered by the Press, or were not the tyranny thereof become universal, I had not wanted reason for complaint: but in times wherein I have lived to behold the highest perversion of that excellent invention, the Name of his Majesty defamed, the Honour of Parliament depraved, the Writings of both depravedly, anticipatively, counterfeitedly imprinted; complaints may seem ridiculous in private persons; and men of my condition may be as incapable of affronts, as hopeful of their

their reparations. And truly had not the duty I owe unto the importunity of friends, and the allegiance I must ever acknowledge unto truth, prevailed with me; the inactivity of my disposition might have made these sufferings continual, and time that brings other things to light, should have satisfied me in the remedy of its oblivion. But because things evidently false are not onely printed, but many things of truth most falsely set forth; in this latter I could not but think my self engaged: for though we have no power to redress the former, yet in the other reparation being within our selves, I have at present represented unto the world a full and intended Copy of that Piece, which was most imperfectly and surreptitiously published before.

This I confess, about seven years past, with some others of affinity thereto, for my private exercise and satisfaction, I had at leasurable hours composed; which being communicated unto one, it became common unto many, and was by transcription successively corrupted until it arrived in a most depraved

To the Reader.

depraved Copy at the Press. He that shall peruse that Work, and shall take notice of sundry particulars and personal expressions therein, will easily discern the intention was not publick: and being a private exercise directed to my self, what is delivered therein, was rather a memorial unto me, then an example or rule unto any other: and therefore if there be any singularity therein correspondent unto the private conceptions of any man, it doth not advantage them; or if dissentaneous thereunto, it no way overthrows them. It was penned in such a place, and with such advantage, that (I protest) from the first setting of pen unto paper, I had not the assistance of any good Book, whereby to promote my invention, or relieve my memory; and therefore there might be many real lapses therein, which others might take notice of, and more that I suspected my self. It was set down many years past, and was the sense of my conception at that time, not an immutable law unto my advancing judgement at all times; and therefore there might be many things therein

To the Reader.

plausible unto my passed apprehension,
which are not agreeable unto my pre-
sent self. Therefore are many things
delivered Rhetorically, many expressi-
ons therein weerly Tropical, and as
they best illustrate my intention; and
therefore also there are many things
to be taken in a soft and flexible
sense, and not to be called unto the
rigidtest of Reason. Lastly, all that
is contained therein, is in submission
unto maturer discernments; and as
I have declared, shall no further fa-
ther them than the best and learned
judgements shall authorize them: un-
der favour of which considerations, I
have made its secrecy publick, and
committed the truth thereof to every
Ingenuous Reader.

Tho. Browne.

RELI-



RELIGIO MEDICI.

FOr my Religion, though *scd. 1.*
 there be several circumstances that might persuade the world I have none at all, as the general scandal of my Profession, the natural course of my Studies, the indifferencie of my Behaviour & discourse in matters of Religion, neither violently Defending one, nor with that common ardour and contention Opposing another; yet in despite hereof I dare, without usurpation, assume the honourable stile of a Christian: not that I meerly owe this Title to the Font, my Education, or Clime wherein I was born, as being brod up either to confirm those Principles my Parents instilled into my unwary understanding, or by a general consent proceed in the Religion

gion of my Country : But having, in my riper years, and confirmed judgement, seen and examined all, I finde my self obliged by the principles of Grace, and the law of mine own Reason, to embrace no other name but this : neither doth herein my zeal so far make me forget the general charity I owe unto humanity, as rather to hate than pity Turks, Infidels, and (what is worse) Jews ; rather contenting my self to enjoy that happy stile, than maligning those who refuse so glorious a Title.

Sec. 2.

But because the name of a Christian is become too general to express our Faith, there being a Geography of Religions as well as Lands, and every Clime distinguished not onely by their Laws and Limits, but circumscribed by their Doctrines and Rules of Faith ; to be particular, I am of that Reformed new-cast Religion, wherein I dislike nothing but the name ; of the same belief our Saviour taught, the Apostles disseminated, the Fathers authorized, and the Martyrs confirmed ; but by the sinister ends of Princes, the ambition
and

and avarice of Prelates, and the fatal corruption of times, so decayed, impaired, and fallen from its native beauty, that it required the careful and charitable hands of these times to restore it to its primitive integrity. Now the accidental occasion whereupon, the slender means whereby, the low and abject condition of the person by whom so good a work was set on foot, which in our Adversaries beget contempt and scorn, fills me with wonder, and is the very same objection the insolent Pagans first cast at Christ and his Disciples.

Yet have I not so shaken hands *Sec. 3.* with those desperate Resolutions, who had rather venture at large their decayed bottom, then bring her into be new trim'd in the Dock; who had rather promiscuously retain all, then abridge any, and obstinately be what they are, then what they have been, as to stand in diameter and swords point with them: we have reformed from them, not against them; for omitting those impropriations, and terms of scurrility betwixt us, which onely difference our affecti-

ons, and not our cause, there is between us one common name and appellation, one faith, and necessary body of principles common to us both; and therefore I am not scrupulous to converse and live with them, to enter their Churches in defect of ours, and either pray with them, or for them: I could never perceive any rational consequence from those many Texts which prohibit the children of *Israel* to pollute themselves with the temples of the Heathens; we being all Christians, and not divided by such detested impieties as might prophane our Prayers, or the place wherein we make them; or that a resolved Conscience may not adore her Creator any where, especially in places devoted to his service; where if their Devotions offend him, mine may please him; if theirs prophane it, mine may hallow it: Holy-water and Crucifix (dangerous to the common people) deceive not my judgement, nor abuse my devotion at all: I am, I confess, naturally inclined to that, which misguided zeal terms superstition: my
com-

common conversation I do acknowledge austere, my behaviour full of rigour, sometimes not without morosity; yet at my Devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions, which may express or promote my invisible Devotion. I should violate my own arm rather than a Church, nor willingly deface the memory of Saint or Martyr. At the sight of a Cross or Crucifix I can dispense with my hat, but scarce with the thought or memorie of my Saviour: I cannot laugh at, but rather pities the fruitless journies of Pilgrims, or contemn the miserable condition of Fryars; for though misplaced in circumstance, there is something in it of Devotion. I could never hear the

* *Ave-Maria*-Bell without an elevation, or think it a sufficient warrant, because they erred in one Circumstance, for me to err in all, that is, in silence and dumb contempt; whilst therefore they direct their Devotions to Her, I offered mine to God, and rectified the Errors of their Prayers, by rightly ordering mine own: At a

* A Church-Bell that tolls every day at six and 12 of the clock, at the hearing whereof, every one in what place soever, either of house or street, betakes him to his prayer, which is commonly directed to the Virgin.

solemn Profession I have wept abundantly, while my consorts, blind with opposition and prejudice, have fallen into an excess of scorn and laughter: There are questionless both in Greek, Roman, and African Churches, Solemnities and Ceremonies, whereof the wiser Zeals do make a Christian use, and stand condemned by us, not as evil in themselves, but as allurements and baits of superstition to those vulgar heads that look askint on the face of truth, and those unstable judgments that cannot consist in the narrow point and centre of vertue, without a reel or stagger to the circumference.

Sec. 4.

As there were many Reformers, so likewise many Reformations; every Country proceeding in a particular way and method, according as their national Interest, together with their Constitution and Clime inclined them; some angrily, and with extremity, others clamly, and with mediocrity, not rending, but easily dividing the community, and leaving an honest possibility of a reconciliation,

tion, which though peaceable Spirits do desire, and may conceive that revolution of time and the mercies of God may effect, yet that judgement that shall consider the present antipathies between the two extremes, their contrarieties in condition, affection and opinion, may with the same hopes expect an union in the Poles of Heaven.

But to difference my self neerer, *Sic. 5.* and draw into a lesser Circle: There is no Church, whose every part so squares unto my Conscience, whose Articles, Constitutions, and Customs seem so consonant unto reason, and as it were framed to my particular Devotion, as this whereof I hold my Belief, the Church of *England*, to whose faith I am a sworn subject; and therefore in a double Obligation subscribe unto her Articles, and endeavour to observe her constitutions: whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my Devotion; neither believing this, because *Luther* affirmed it,

it, or disproving that, because *Calvin* hath disavouched it. I condemn not all things in the Council of *Trent*, nor approve all in the Synod of *Dort*. In brief, where the Scripture is silent, the Church is my Text; where that speaks, 'tis but my Comment: where there is a joynt silence of both, I borrow not the rules of my Religion from *Rome* or *Geneva*, but the dictates of my own reason. It is an unjust scandal of our adversaries, and a gross error in our selves, to compute the Nativitie of our Religion from *Henry* the Eighth, who though he rejected the Pope, refus'd not the faith of *Rome*, and effected no more than what his own Predecessors desired and assayed in Ages past, and was conceived the State of *Venice* would have attempted in our days. It is as uncharitable a point in us to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of *Rome*, to whom as temporal Prince, we owe the dutie of good language: I confess there is cause of passion between us; by his sentence I stand excommunicated, Heretick

is the best language he affords me ; yet can no ear witness, I ever returned him the name of Antichrist, Man of sin, or Whore of *Babylon*. It is the method of Charity to suffer without reaction : those usual Satyrs and invectives of the Pulpit may perchance produce a good effect on the vulgar, whose ears are opener to Rhetorick than Logick ; yet do they in no wise confirm the faith of wiser believers, who know that a good cause needs not to be pardon'd by passion, but can sustain it self upon a temperate dispute.

I could never divide my self from any man upon the difference of an opinion, or be angry with his judgement for not agreeing with me in that, from which perhaps within a few days I should dissent my self. I have no Genius to disputes in Religion, and have often thought it wisdom to decline them, especially upon a disadvantage, or when the cause of truth might suffer in the weakness of my patronage : where we desire to be informed, 'tis good to contest with men above our selves ;
but

S. A. 6.

but to confirm and establish our opinions, 'tis best to argue with judgments below our own, that the frequent spoils and victories over their reasons, may settle in our selves an esteem and confirmed Opinion of our own. Every man is not a proper Champion for Truth, nor fit to take up the Gantlet in the cause of Verity: Many from the ignorance of these Maximes, and an inconsiderate Zeal unto Truth, have too rashly charged the troops of error, and remain as Trophies unto the enemies of Truth: A man may be in as just possession of Truth as of a City, and yet be forced to surrender; 'tis therefore far better to enjoy her with peace, then to hazard her on a battle: If therefore there rise any doubts in my way, I do forget them, or at least defer them, till my better settled judgement, and more manly reason be able to resolve them; for I perceive every mans own reason is his best *Oepidus*, and will upon a reasonable truce, finde a way to loose those bonds wherewith the subtilties of error have enchained our more flexible

flexible and tender judgements. In Philosophy, where truth seems double-faced, there is no man more paradoxical than my self; but in Divinity I love to keep the road, and though not in an implicate, yet an humble faith, follow the great wheel of the Church, by which I move, not reserving any proper poles or motion from the Epicycle of my own brain; by this means I have no gap for Heresie, Schisms or Errors, of which at present I hope I shall not injure Truth to say I have not taint or tincture: I must confess my greener studies have been polluted with two or three, not any begotten in the latter Centuries, but old and obsolete, such as could never have been revived, but by such extravagant and irregular heads as mine; for indeed Heresies perish not with their Authors, but like the River *Arcthusa*, though they lose their currents in one place, they rise up again in another: one general Council is not able to extirpate one single Heresie; it may be cancell'd for the present, but

but revolution of time, and the like aspects from Heaven, will restore it, when it will flourish till it be condemned again. For as though there were a *Metempsychosis*, and the soul of one man passed into another, Opinions do find after certain Revolutions, men & minds like those that first begat them. To see our selves again,

* A revolution of certain thousand years, when all things should return unto their former estate, and he be teaching again in his School as when he delivered this Opinion.

Secd. 7.

we need not look for * *Plato's* year: every man is not onely himself; there have been many *Diogenes*, and as many *Timons*, though but few of that name; men are lived over again, the world is now as it was in Ages past; there was none then, but there hath been some one since that paralleled him, and as it were his revived self.

Now the first of mine was that of the *Arabians*, that the souls of men perished with their bodies, but should yet be raised again at the Last day: not that I did absolutely conceive a mortality of the soul; but if that were, which faith, not Philosophy hath yet thoroughly disproved, and that both entred the grave together, yet I held the same conceit thereof that we all do for the body, that it

rise

rise again. Surely it is but the merits of our unworthy Natures, if we sleep in Darkness until the last Alarm: A serious reflex upon my own unworthiness did make me backward from challenging this prerogative of my soul; so I might enjoy my Saviour at the last, I could with patience be nothing almost unto Eternity. The second was that of *Origen*, that God would not persist in his Vengeance for ever, but after a definite time of his wrath, he would release the Damned souls from torture: Which error I fell into upon a serious contemplation of the great Attribute of God, his Mercie; and did a little cherish it in my self, because I found therein no malice, and a ready weight to sway me from the other extream of despair, whereunto melancholy and contemplative natures are too easily disposed. A third there is which I did never positively maintain or practise, but have often wished it had been consonant to Truth, and not offensive to my Religion, and that is the Prayer for the dead; whereunto I was inclined
from

from some charitable inducements, whereby I could scarce contain my Prayers for a friend at the ringing of a Bell, or behold his Corps without an Orison for his Soul: 'Twas a good way me thought to be remembered by posterity, and far more noble than an History. These Opinions I never maintained with pertinacity, or endeavoured to enveagle any mans belief unto mine, nor so much as ever revealed or disputed them with my dearest friends; by which means I neither propagated them in others, nor confirmed them in my self; but suffering them to flame upon their own substance, without addition of new fuel, they went out insensibly of themselves: therefore these Opinions, though condemned by lawful Councils, were not Heresies in me, but bare Errors, and single Lapses of my understanding, without a joynt depravity of my will: Those have not onely depraved understandings, but diseased affections, which cannot enjoy a singularity without a Heresie, or be the Author of an Opinion, without

without they be of a Sect also; this was the villiany of the first schism of *Lucifer*, who was not content to err alone, but drew into his Faction many Legions of Spirits; and upon this experience he tempted onely *Eve*, as well understanding the communicable nature of sin, and that to deceive but one, was tacitely and upon consequence to delude them both.

That Heresies should arise, we *S. d. 8.* have the prophesie of Christ; but that old ones should be abolished, we hold no prediction. That there must be Heresies, is true, not onely in our Church, but also in any other: even in the Doctrines heretical, there will be super-heresies; and Arians not onely dsvided from their Church, but also among themselves: for heads that are disposed unto Schism, and complexionably propense to innovation, are naturally disposed for a community, nor will be ever confined unto the order or œconomy of one body; and therefore when they separate from others, they knit but loosely among themselves; nor contented with a

C gene-

general breach or dichotomy with their Church, do subdivide and mince themselves almost into Atomes. 'Tis true, that men of singular parts and humours have not been free from singular opinions and conceits in all ages; retaining something not only beside the opinion of his own Church or any other, but also any particular Author: which notwithstanding a sober judgement may do without offence or heresie; for there is yet, after all the Decrees of Councils, and the niceties of Schools, many things untouch'd, unimagin'd, wherein the liberty of an honest reason may play and expatiate with security, and far without the circle of an Heresie.

- Sid. 9.* As for those wingy Mysteries in Divinity, and airy subtilties in Religion, which have unhing'd the brains of better heads, they never stretched the *Pia Mater* of mine; me thinks there be not impossibilities enough in Religion, for an active faith; the deepest Mysteries ours contains, have not onely been illustrated, but maintained by Syllogism,

logism, and the rule of Reason : I love to lose my self in a Mystery, to pursue my reason to an *Obstaculo*. 'Tis my solitary recreation to pose my apprehension with those involved anigma's and riddles of the Trinity, with Incarnation and Resurrection. I can answer all the objections of Satan, and my rebellious reason, with that odd resolution I learned of *Tertullian*, *Certum est quia impossibile est*. I desire to exercise my faith in the difficultest point ; for, to credit ordinary and visible objects, is not faith, but persuasion. Some believe the better for seeing Christ his Sepulchre; and when they have seen the Red Sea, doubt not of the Miracle. Now contrarily, I bless my self, and am thankful that I lived not in the days of Miracles, that I never saw Christ nor his Disciples : I would not have been one of those *Israelites* that pass'd the Red-Sea, nor one of Christs Patients, on whom he wrought his wonders ; then had my faith been thrust upon me ; nor should I enjoy that greater blessing

pronounced to all that believe and saw not. 'Tis an easie and necessary belief, to credit what our eye and sense hath examined: I believe he was dead and buried, and rose again; and desire to see him in his glory, rather then to contemplate him in his Cenotaphe; or Sepulchre. Nor is this much to believe; as we have reason, we owe this faith unto History: they only had the advantage of a bold and noble faith, who lived before his coming, who upon obscure prophecies and mystical Types could raise a belief, and expect apparent impossibilities.

S. d. 10. 'Tis true, there is an edge in all firm belief, and with an easie Metaphor we may say the Sword of faith; but in these obscurities I rather use it in the adjunct the Apostle gives it, a buckler; under which I conceive a wary combatant may lie invulnerable. Since I was of understanding to know we knew nothing, my Reason hath been more pliable to the will of faith; I am now content to understand a mystery

stery without a rigid definition, in an easie and Platonick description. That * allegorical description of * *Sphæra, Hermetis*, pleaseth me beyond all the *cujus centrum ubique, circumferentia nullibi.* Metaphysical definitions of Divines: where I cannot satisfie my reason, I love to humour my fancy: I had as lieve you tell me, that *anima est angelus hominis, est Corpus Dei, as Entelechia; Lux est umbra Dei, as actus perspicui*: where there is an obscurity too deep for our Reason, 'tis good to sit down with a description, periphrasis, or adumbration; for by acquainting our reason how unable it is to display the visible and obvious effects of nature, it becomes more humble and submissive unto the subtilties of faith: and thus I teach my haggard and unreclaimed Reason to stoop unto the lure of Faith. I believe there was already a tree whose fruit our unhappy parents tasted, though in the same chapter when God forbids it, 'tis positively said, the plants of the fields were not yet grown; for God had not caus'd it to rain upon the earth. I believe that the Serpent

(if we shall literally understand it) from his proper form and figure, made his motion on his belly before the Curse. I finde the trial of the Pucelage and Virginity of women, which God ordained the Jews, is very fallible. Experience and History informs me, that not onely many particular women, but likewise whole Nations have escaped the curse of Childbirth, which God seems to pronounce upon the whole Sex; yet do I believe that all this is true, which indeed my Reason would perswade me to be false; and this I think is no vulgar part of faith, to believe a thing not onely above, but contrary to Reason, and against the arguments of our proper senses.

Sec. II. In my solitary and retired imagination, (*Neq; enim cum porticus, aut me lectulus accepit, desum mihi*) I remember I am not alone, and therefore forget not to contemplate him and his attributes who is ever with me, especially those two mighty ones, his Wisdom and Eternity: with the one I recreate, with the other

other I confound my understanding : for who can speak of eternity without a solœcism, or think thereof without an extasie ? Time we may comprehend, 'tis but five days elder then our selves, and hath the same Horoscope with the world ; but to retire so far back as to apprehend a beginning, to give such an infinite start forwards as to conceive an end in an essence that we affirm hath neither the one nor the other, it puts my Reason to St. Pauls Sanctuary : my Philosophy dares not say the Angels can do it ; God hath not made a creature that can comprehend him ; 'tis a privilege of his own nature : *I am that I am*, was his own definition unto Moses ; and 'twas a short one, to confound mortality, that durst question God , or ask him what he was ; indeed he onely is, all others have and shall be : but in Eternity there is no distinction of Tenses ; and therefore that terrible term *Predestination*, which hath troubled so many weak heads to conceive, and the wisest to explain, is in re-

spect to God no prescious determination of our estates to come, but a definitive blast of his will already fulfilled, and at the instant that he first decreed it ; for to his Eternity which is indivisible, & all together, the last Trump is already sounded, the reprobates in the flame, and the blessed in *Abrahams* bosome. *St. Peter* speaks modestly, when he saith A thousand years to God are but as one day : for to speak like a Philosopher, those continued instances of time which flow into thousand years, make not to him one moment; what to us is to come, to his Eternity is present, his whole duration being but one permanent point, without succession, parts, flux, or division.

Sect. 12. There is no attribute that adds more difficulty to the mystery of the Trinity, where though in a relative way of Father and Son, we must deny a priority. I wonder how *Aristotle* could conceive the world eternal, or how he could make good two Eternities : his similitude of a Triangle, comprehended

hended in a square, doth somewhat illustrate the Trinity of our souls, and that the Triple Unity of God; for there is in us not three, but a Trinity of Souls, because there is in us, if not three distinct souls, yet differing faculties, that can, and do subsist apart in different subjects, and yet in us are so united as to make but one soul and substance: if one soul were so perfect as to inform three distinct bodies, that were a petty Trinity: conceive the distinct number of three, not divided nor separated by the intellect, but actually comprehended in its Unity, and that is a perfect Trinity. I have often admired the mystical way of *Pythagoras*, and the secret Magick of numbers. Beware of Philosophy, is a precept not to be received in too large a sense; for in this Mass of Nature there is a set of things that carry in their front, though not in Capital Letters, yet in Stenography and short Characters, something of Divinity, which to wiser reasons serve as Luminaries in the abyss of knowledge

ledge, and to judicious beliefs, as
scales and roundles to mount the
pinacles and highest pieces of Di-
vinity. The severe Schools shall
never laugh me out of the Philoso-
phy of *Hermes*, that this visible
world is but a picture of the invis-
ble, wherein, as in a pourtract, things
are not truly, but in equivocal
shapes, and as they counterfeit
some more real substance in that
invisible Fabrick.

Ser. 13. That other attribute wherewith
I recreate my devotion, is his Wis-
dom, in which I am happy; and
for the contemplation of this only,
do not repent me that I was bred
in the way of Study: The advan-
tage I have of the vulgar, with the
content and happiness I conceive
therein, is an ample recompence
for all my endeavours, in what part
of knowledge soever. Wisdom is his
most beauteous Attribute, no man
can attain unto it, yet *Solomon*
pleased God when he desired it.
He is wise, because he knows all
things; and he knoweth all things,
because he made them all: but his
greatest

greatest knowledge is in comprehending that he made not, that is, himself. And this is also the greatest knowledge in man. For this do I honour my own profession, and embrace the counsel even of the Devil himself: had he read such a Lecture in Paradise, as he did at *Delphos*, we had better known our selves, nor had we stood in fear to know him. I know he is wise in all, wonderful in what we conceive, but far more in what we comprehend not; for we behold him but asquint, upon reflex or shadow; our understanding is dimmer then *Moses* eye; we are ignorant of the back-parts, or lower side of his Divinity; therefore to prie into the maze of his Counsels, is not onely folly in man, but presumption even in Angels; like us, they are his servants, not his Senators; he holds no Counsel, but that mystical one of the Trinity, wherein though there be three persons, there is but one minde that decrees without contradiction: nor needs he any; his actions are not begot

* Γνωθὶ
σεαυτὸν,
Nosce
teipsum

begot with deliberation, his Wisdom naturally knows what's best; his intellect stands ready fraught with the superlative and pure Idea's of goodness; consultation and election, which are two motions in us, make but one in him; his actions springing from his power at the first touch of his will. These are Contemplations Metaphysical: my humble speculations have another Method, & are content to trace and discover those expressions he hath left in his creatures, and the obvious effects of Nature; there is no dangerto profound these mysteries, no *sanctum sanctorum* in Philosophy: the world was made to be inhabited by Beasts, but studied and contemplated by Man: 'tis the debt of our reason we owe unto God, and the homage we pay for not being beasts; without this, the world is still as though it had not been, or as it was before the sixth day, when as yet there was not a creature that could conceive, or say there was a world. The wisdom of God receives small honour from those

With those vulgar heads that rudely stare
 out, and with a gross rusticity ad-
 mire his works : those highly mag-
 nifie him, whose judicious inquiry
 into his acts, and deliberate research
 into his creatures, return the duty of
 his devout and learned admiration.

Therefore,

*Search while thou wilt, and let thy reason go
To ransome truth even to th' abyss below ;
Rally the scattered causes ; and that line,
Which nature twists, be able to untwine.
It is thy Makers will, for unto none
But unto reason can he ere be known.*

meteors

*The Devils do know thee, but those damn'd
Build not thy glory, but confound thy creatures.
Teach my indeavours so thy works to read,
That learning them, in thee I may proceed.
Give thou my reason that instructive flight,
Whose weary wings may on thy bands still light.
Teach me so to soar aloft ; yet ever so,
When near the sun, to stoop again below.
Thus shall my bumble feathers safely hover,
And though neer earth, more then the Hea-
vens discover.*

*And then at last, when homeward I shall drive
Rich with the Spoils of nature to my hive,
There will I sit, like that industrious flie,
Buzzing thy praises, which shall never die,
Till death abrupts them, and succeeding glory
Bid me go on in a more lasting story.*

And

And this is almost all wherein a humble creature may endeavour to requite, and some way to retribute unto his Creator: for if not he that saith, *Lord, Lord*; but *be that doth the will of his Father, shall be saved*: certainly our wills must be our performances, and our intents make out our actions; otherwise our pious labours shall finde anxiety in our graves, and our best endeavours not hope, but fear a resurrection.

Sid. 14. There is but one first cause, and four second causes of all things; some are without efficient, as God; others without matter, as Angels; some without form, as the first matter: but every Essence created or uncreated, hath its final cause, and some positive end both of its essence and operation; this is the cause I grope after in the works of Nature; on this hangs the providence of God: to raise so beauteous a structure, as the world and the creatures, thereof, was but his Art; but their sundry and divided operations, with their predestinated ends, are from the treasure of his wisdom.

In

In the causes, nature and affections of the Eclipses of the Sun & Moon, there is most excellent speculation; but to profound farther, and to contemplate a reason why his providence hath so disposed and ordered their motions in that vast circle, as to conjoyn and obscure each other, is a sweeter piece of Reason, and a diviner point of Philosophy; therefore sometimes, and in some things, there appears to me as much Divinity in *Galen* his Books *De usu partium*, as in *Suarez* Metaphysicks; Had *Aristotle* been as curious in the enquiry of this cause as he was of the other, he had not left behind him an imperfect piece of Philosophy, but an absolute tract of Divinity.

Natura nihil agit frustra, is the Sect. 15. only indisputable Axiome in Philosophy; there are no *Grotesques* in nature; not any thing framed to fill up empty cantons, and unnecessary spaces: in the most imperfect creatures, and such as were not preserved in the Ark, but having their seeds and principles in the womb of Nature, are everywhere
where

where the power of the Sun is; in these is the wisdom of his hand discovered: Out of this rank *Solomon* chose the object of admiration; indeed what reason may not go to School to the wisdom of Bees, Ants, and Spiders? what wise hand teacheth them to do what reason cannot teach us? ruder heads stand amazed at those prodigious pieces of nature, Whales, Elephants, Dromedaries, and Camels; these, I confess, are the Colossus and Majestic pieces of her hand: but in these narrow Engins there is more curious Mathematicks; and the civility of these little Citizens, more neatly sets forth the wisdom of their Maker. Who admires not *Religio-Montanus* his Fly beyond his Eagle, or wonders not more at the operation of two souls in those little bodies, than but one in the trunk of a Cedar? I could never content my contemplation with those general pieces of wonder, the flux and reflux of the Sea, the increase of *Nile*, the conversion of the Needle to the North; and have studied

studied to match and parallel those in the more obvious and neglected pieces of Nature, which without further travel I can do in the Cosmography of my self; we carry with us the wonders we seek without us: There is all *Africa* and her prodigies in us; we are that bold and adventurous piece of nature, which he that studies, wisely learns in a *compendium*, what others labour at in a divided piece and endless volume.

Thus there are two Books from *Sic. 16.* whence I collect my Divinity; besides that written one of God, another of his servant Nature, that universal and publick Manuscript, that lies expans'd unto the eyes of all; those that never saw him in the one, have discovered him in the other; This was the Scripture and Theologie of the Heathens; the natural motion of the Sun made them more admire him, than its supernatural station did the Children of *Israel*; the ordinary effects of nature wrought more admiration in them, then in the other all his Miracles; surely the Heathens knew better how to joyn and read these my-

D

stical

stical Letters, than we Christians, who cast a more careless eye on these common Hieroglyphicks, & disdain to suck Divinity from the flowers of Nature. Nor do I so forget God, as to adore the name of Nature; which I define not with the Schools, the principle of motion and rest, but that streight and regular line, that settled and constant course the Wisdom of God hath ordained the actions of his creatures, according to their several kinds. To make a revolution every day, is the nature of the Sun, because of that necessary course which God hath ordained it, from which it cannot swerve, by a faculty from that voice which first did give it motion. Now this course of Nature God seldom alters or perverts, but like an excellent Artist hath so contrived his work, that with the self-same instrument, without a new creation, he may effect his obscurest designs. Thus he sweetneth the Water with the Wood, preserveth the creatures in the Ark, which the blast of his mouth might have as easily created: for God is like a skillful Geometrician,

wh

who when more easily, and with one stroke of his Compass he might describe, or divide a right line, had yet rather do this in a circle or longer way ; according to the constituted and fore-laid principles of his Art : yet this rule of his he doth sometimes pervert, to acquaint the world with his Prerogative, lest the arrogance of our reason should question his power, and conclude he could not : and thus I call the effects of nature the works of God, whose hand and instrument she only is ; and therefore to ascribe his actions unto her, is to devolve the honour of the principal agent, upon the instrument ; which if with reason we may do, then let our hammers rise up and boast they have built our houses, and our pens receive the honour of our writing. I hold there is a general beauty in the works of God, and therefore no deformity in any kinde or species of creature whatsoever : I cannot tell by what Logick we call a Toad, a Bear, or an Elephant, ugly, they being created in those outward shapes and figures which best express those

D 2 actions

actions of their inward forms. And having past that general Visitation of God, who saw that all that he had made was good; that is, conformable to his will, which abhors deformity, and is the rule of order and beauty; there is no deformity but in monstrosity, wherein notwithstanding there is a kind of Beauty. Nature so ingeniously contriving the irregular parts, as they become sometimes more remarkable than the principal Fabrick. To speak yet more narrowly, there was never any thing ugly, or mis-shapen, but the Chaos; wherein, notwithstanding, to speak strictly, there was no deformity, because no form, nor was it yet impregnant by the voice of God: Now Nature is not at variance with Art, nor Art with Nature; they being both the servants of his providence: Art is the perfection of Nature: were the World now as it was the sixth day, there were yet a Chaos: Nature hath made one world, and Art another. In brief, all things are artificial; for Nature is the Art of God.

This is the ordinary and open way

of his providence, which Art and Industry have in a good part discovered, whose effects we may foretel without an Oracle: to foresnew these, is not Propheſie, but Prognostication. There is another way full of Meanders and Labyrinths, whereof the Devil and Spirits have no exact Ephemerides, and that is a more particular and obscure method of his providence, directing the operations of individuals and single Essences: this we call Fortune, that serpentine and crooked line, whereby he draws those actions his wisdom intends in a more unknown and secret way: This cryptick and involved method of his providence have I ever admired, nor can I relate the history of my life, the occurrences of my days, the escapes of dangers, and hits of chance, with a *Bezo las Manos* to Fortune, or a bare Gramercy to my good Stars: *Abraham* might have thought the Ram in the thicket came thither by accident; humane reason would have said that meer chance conveyed *Moses* in the Ark to the sight of *Pharaohs* daughter: what a Labyrinth is

there in the story of *Joseph*, able to convert a Stoick ? Surely there are in every mans life certain rubs, doublings and wrenches, which pass a while under effects of chance, but at the last well examined, prove the meer hand of God. 'Twas not dumb chance, that to discover the Fougade or Powder-plot, contrived a miscarriage in the Letter. I like the Victory of 88 the better, for that one occurrence which our enemies imputed to our dishonour, and the partiality of Fortune, to wit, the tempests and contrariety of Winds. King *Philip* did not detract from the Nation, when he said, he sent his Armado to fight with men, and not to combat with the Winds. Where there is a manifest disproportion between the powers and forces of two several agents, upon a Maxime of reason we may promise the Victory to the Superiour; but when unexpected accidents slip in, and unthought-of occurrences intervene, these must proceed from a power that owes no obedience to those Axioms: where, as in the writing upon the wall, we
 behold

behold the hand, but see not the spring that moves it. The success of that petty Province of *Holland* (of which the Grand Seigneur proudly said, That if they should trouble him as they did the Spaniard, he would send his men with shovels and pick-axes, and throw it into the Sea) I cannot altogether ascribe to the ingenuity and industry of the people, but the mercy of God, that hath disposed them to such a thriving *Geminus*; and to the will of his providence, that disposeth her favour to each Country in their pre-ordinate season. All cannot be happy at once; for because the glory of one State depends upon the ruine of another, there is a revolution and vicissitude of their greatness, and must obey the swing of that wheel, not moved by Intelligence, but by the Hand of God, whereby all Estates arise to their Zenith and vertical points, according to their predestinated periods. For the lives not only of men but of Common-wealths, and the whole World, run not upon an Helix that still enlargeth; but on a

D 4 Circle,

Circle, where arriving to their Meridian, they decline in obscurity, and fall under the Horizon again.

Sec. 18. These must not therefore be named the effects of Fortune, but in a relative way, and as we term the works of nature: it was the ignorance of mans reason that begat this very name, and by a careless term miscalled the providence of God: for there is no liberty for causes to operate in a loose and stragling way; nor any effect whatsoever, but hath its warrant from some universal or superiour cause. 'Tis not a ridiculous devotion to say a prayer before a game at Tables; for even in *fortileges* and matters of greatest uncertainty, there is a settled and pre-ordered course of effects. It is we that are blind, not Fortune; because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hoodwink the providence of the Almighty. I cannot justifie that contemptible Proverb, *That fools only are fortunate*; or that insolent Paradox, *That a wiseman is out of the reach of fortune*;

une; much less those opprobrious Epithets of Poets, *Whore, band,* and *Strumpet*: 'Tis, I confess, the common fate of men of singular gifts of minde, to be destitute of those of fortune; which doth not any way deject the Spirit of wiser judgments, who thoroughly understand the justice of this proceeding; and being enriched with higher donatives, cast a more careless eye on these vulgar parts of felicity. It is a most unjust ambition to desire to engross the mercies of the Almighty, not to be content with the goods of minde, without a possession of those of body or fortune: and it is an error worse than heresie, to adore these complementary and circumstantial pieces of felicity, and undervalue those perfections and essential points of happiness, wherein we resemble our Maker. To wiser desires it is satisfaction enough to deserve, though not to enjoy the favours of fortune; let providence provide for fools: 'tis not partiality, but equity in God, who deals with us but as our natural parents; those that are able
of

of body and minde, he leaves to their
 deserts; to those of weaker merits he
 imparts a larger portion, and piece
 out the defect of one, by the access
 of the other. Thus have we no ju
 quarrel with Nature, for leaving us
 naked; or to envie the horns, hoofs
 skins, and furs of other Creatures
 being provided with Reason, that can
 supply them all. We need not labour
 with so many arguments to confute
 Judicial Astrology; for if there be
 a truth therein, it doth not injure
 Divinity: if to be born under *Mer*
cury disposeth us to be witty, unde
Jupiter to be wealthy; I do not
 owe a knee unto these, but unto that
 merciful Hand that hath ordered my
 indifferent and uncertain nativity
 unto such benevolous aspects. Those
 that hold that all things were go
 vernaed by fortune, had not erred,
 had they not persisted there: The
 Romans that erected a Temple to
 Fortune, acknowledged therein
 though in a blinder way, somewhat
 of Divinity; for in a wise supputa
 tion all things begin and end in the
 Almighty. There is a nearer way to
 Heaven

Heaven than *Homers* chain; an easie
 logick may conjoyn Heaven and
 earth, in one argument, and with
 less than a *Sorites* resolve all things
 into God. For though we christen
 effects by their most sensible and
 nearest causes, yet is God the true
 and infallible cause of all, whose con-
 course though it be general, yet doth
 it subdivide it self into the parti-
 cular actions of every thing, and is
 that spirit, by which each singular
 essence not onely subsists, but per-
 forms its operation.

The bad construction, and per-
 verse comment on these pair of se-
 cond causes, or visible hands of God,
 have perverted the Devotion of ma-
 ny unto Atheism; who forgetting the
 honest advisees of Faith, have listned
 unto the conspiracie of Passion and
 Reason. I have therefore always
 endeavoured to compose those
 frowns and angry dissensions between
 Affection, Faith and Reason: For
 there is in our soul, a kinde of Tri-
 umvirate, or triple government of
 three Competitors, which distract
 the peace of this our Common-
 wealth,

Sid. 19.

wealth, not less than did that other the State of *Rome*.

As Reason is a rebel unto Faith, so Passion unto Reason: As the propositions of Faith seem absurd unto Reason, so the Theorems of Reason unto Passion, and both unto Reason; yet a moderate and peaceable discretion may so state & order the matter, that they may be all Kings, and yet make but one Monarchy, every one exercising his Sovereignty and Prerogative in a due time and place, according to the restraint and limit of circumstance. There is, as in Philosophy, so in Divinity, sturdy doubts, and boisterous objections, wherewith the unhappiness of our knowledge too neerly acquainteth us. More of these no man hath known than my self, which I confess I conquered, not in a martial posture, but on my knees. For our endeavours are not onely to combat with doubts, but always to dispute with the Devil: the villany of that Spirit takes a hint of Infidelity from our Studies, and by demonstrating a naturalness in one way, makes us

misstrust

mistrust a miracle in another. Thus
 having perused the *Archidoxes*, and
 read the secret Sympathies of things,
 he would dissuade my belief from
 the miracle of the Brazen Serpent,
 make me conceit that Image worked
 by Sympathy, and was but an Ægypt-
 tian trick to cure their diseases with-
 out a miracle. Again, having seen
 some experiments of *Bitumen*, and
 having read far more of *Naphtha*, he
 whispered to my curiosity the fire of
 the Altar might be natural; and bid
 me mistrust a miracle in *Elias*, when
 he entrenched the Altar round with
 water: for that inflammable sub-
 stance yeilds not easily unto water,
 but flames in the arms of its Antago-
 nist. And thus would he inveigle my
 belief to think the combustion of
Sodom might be natural, and that
 there was an Asphaltick and Bitumi-
 nous nature in that lake before the
 fire of *Gomorrhah*. I know that Man-
 na is now plentifully gathered in *Ca-*
labria; and *Josephus* tells me, in his
 days it was as plentiful in *Arabia*:
 the Devil therefore made the *quere*,
 Where was then the miracle in the
 days

days of *Moses*? the *Israélite* saw but that in his time, the natives of those Countries behold in ours. That the Devil played at Chess with me, and yeilding a Pawn, thought to gain a Queen of me, taking advantage of my honest endeavours; and whilst I laboured to raise the structure of my Reason, he strived to undermine the edifice of my Faith.

Scd. 20. Neither had these or any other ever such advantage of me, as to incline me to any point of Infidelity or desperate positions of Atheism; for I have been these many years of opinion there was never any. Those that held Religion was the difference of Man from Beasts, have spoken probably, and proceed upon a principle as inductive as the other. That doctrine of *Epicurus*, that denied the providence of God, was no Atheism, but a magnificent and high-strained conceit of his Majesty, which he deemed too sublime to minde the trivial actions of those inferiour creatures. That fatal necessity of the Stoicks, is nothing but the immutable Law of his will. Those that heretofore

fore denied the Divinity of the holy Ghost, have been condemned, but as Hereticks; and those that now deny our Saviour (though more then Heretick) are not so much as Atheists: for though they deny two persons in the Trinity, they hold as we do, there is but one God.

That villain and Secretary of Hell, that composed that miscreant piece of the three Impostors, though divided from all Religions, and was neither Jew, Turk, nor Christian, was not a positive Atheist. I confess every Country hath its *Machiavel*, every Age its *Lucian*, whereof common heads must not hear, nor more advanced judgements too rashly venture on: It is the Rhetorick of Satan, and may pervert a loose or prejudicate belief.

I confess I have perused them all, *Scilicet*. 21. and can discover nothing that may startle a discreet belief; yet are there heads carried off with the winde and breath of such motives. I remember a Doctor in Physick of *Italy*, who could perfectly believe the immortality of the Soul, because *Galen* seemed

seemed to make a doubt thereof. With another I was familiarly acquainted in *France*, a Divine, and a man of singular parts, that on the same point was so plunged and gravelled with * three lines of *Seneca*, that all our Antidotes, drawn from both Scripture and Philosophy, could not expel the poyson of his errour. There are a set of heads, that can credit the relations of *Mariners*, yet question the testimonies of *St. Paul*; and peremptorily maintain the traditions of *Ælian* or *Pliny*, yet in Histories of Scripture raise *Quere's* and Objections, believing no more than they can parallel in humane Authors. I confess there are in Scripture stories that do exceed the Fables of Poets, and to a captious Reader sound like *Garagantua* or *Bevis*: Search all the Legends of times past, and the fabulous conceits of these present, and 'twill be hard to finde one that deserves to carry the Buckler unto *Sampson*; yet is all this of an easie possibility, if we conceive a divine concourse, or an influence from the little finger of the Almighty. It is im-

* Post mortem nihil est, ipsaque Mors nihil. Mors individuum est noxia corpori, Nec patiens anima--- Toti morimur, nulla pars manet Nostrum.---

impossible that either in the discourse of man, or in the infallible Voice of God, to the weakness of our apprehensions, there should not appear irregularities, contradictions, and antinomies: my self could shew a Catalogue of doubts, never yet imagined nor questioned, as I know, which are not resolved at the first hearing; not fantastick Queries or Objections of air: for I cannot hear of Atoms in Divinity. I can read the history of the Pigeon that was sent out of the Ark, and returned no more, yet not question how she found out her mate that was left behind: That *Lazarus* was raised from the dead, yet not demand where in the interim his soul awaited; or raise a Law-case, whether his heir might lawfully detain his inheritance bequeathed unto him by his death, and he, though restored to life, have no plea or title unto his former possessions. Whether *Eve* was framed out of the left side of *Adam*, I dispute not; because I stand not yet assured which is the right side of a man, or whether there be

E

any

any such distinction in Nature: that she was edified out of the rib of *Adam*, I believe, yet raise no question who shall arise with that rib at the Resurrection. Whether *Adam* was an Hermaphrodite, as the Rabbins contend upon the letter of the Text, because it is contrary to reason, there should be an Hermaphrodite, before there was a woman; or a composition of two natures, before there was a second composed. Likewise, * whether the World was created in Autumn, Summer, or the Spring] because it was created in them all; for whatsoever Sign the Sun possesseth, those four seasons are actually existent: It is the nature of this Luminary to distinguish the several seasons of the year, all which it makes at one time in the whole Earth, and successive in any part thereof. There are a bundle of curiosities, not only in Philosophy, but in Divinity, proposed and discussed by men of most supposed abilities, which indeed are not worthy our vacant hours, much less our serious studies. Pieces only fit to be placed in *Pantagruels* Library

bray, or bound up with *Tartareus* In *Rabbek-
de modo Gacandi.* *lah.*

These are niceties that become *Sic. 32.*
not those that peruse so serious a
Mystery : There are others more
generally questioned and called to
the bar, yet methinks of a easie and
possible truth.

'Tis ridiculous to put off, or down
the general Flood of *Noah*, in that
particular inundation of *Deucaltion* :] that there was a Deluge once,
seems not to me so great a Miracle,
as that there is not one always. || How
all the kinds of Creatures, not onely
in their own bulks, but with a com-
petency of food and sustenance,
might be preserved in one Ark, and
within the extent of three hundred
cubits, to a reason that rightly ex-
amines it, will appear very feasible.]
There is another secret not contain-
ed in the Scripture, which is more
hard to comprehend, * and put the
honest Father to the refuge of a Mi-
racle;] and that is, not only how the
distinct pieces of the World, and di-
vided Islands should be first plant-
ed by men, but inhabited by Tigers,

Panthers, and Bears. How *America* abounded with Beasts of prey, and noxious Animals, yet contained not in it that necessary creature, a Horse, is very strange. By what passage those, not onely Birds, but dangerous and unwelcome Beasts came over: How there be Creatures there, (which are not found in this Triple Continent;) all which must needs be strange unto us, that hold but one Ark, and that the Creatures began their progress from the Mountains of *Ararat*. They who to salve this would make the Deluge particular, proceed upon a principle that I can no way grant; not onely upon the negative of holy Scriptures, but of mine own Reason, whereby I can make it probable, that the world was as well peopled in the time of *Noah*, as in ours; * and fifteen hundred years to people the world, as full a time for them, as four thousand years since have been to us.] There are other assertions and common tenents drawn from Scripture, and generally believed as Scripture, whereunto, notwithstanding, I would never betray

tray the liberty of my Reason. 'Tis a Paradox to me, || that *Mathusalem* was the longest liv'd of all the children of *Adam*,] and no man will be able to prove it; when from the process of the Text, I can manifest it may be otherwise. * That *Judas* perished by hanging himself, there is no certainty in Scripture: though in one place it seems to affirm it, and by a doubtful word hath given occasion to translate it; yet in another place, in a more punctual description, it makes it improbable, and seems to overthrow it.] That our Fathers, after the Flood, erected the Tower of *Babel*, to preserve themselves against a second Deluge, is generally opinioned and believed; yet is there another intention of theirs expressed in Scripture: Besides, it is improbable from the circumstance of the place, that is, a plain in the Land of *Shinar*. These are no points of Faith, and therefore may admit a free dispute. There are yet others, and those familiarly conclude from the Text, wherein (under favour) I see no consequence. The Church of *Rome* confidently proves

the opinion of Tutelary Angels, from that answer when *Peter* knockt at the door, 'Tis not he, but his Angel; that is, might some say, his Messenger, or somebody from him; for so the Original signifies, and is as likely to be the doubtful Families meaning. This exposition I once suggested to a young Divine, that answered upon this point; to which I remember the *Franciscan* Opponent replied no more, but, That it was a new and no authentick interpretation.

Sect. 23. These are but the conclusions and fallible discourses of man upon the Word of God, for such I do believe the holy Scriptures; yet were it of man, I could not chuse but say, it was the singularest, and superlative piece that hath been extant since the Creation: were I a Pagan, I should not refrain the Lecture of it; * and cannot but commend the judgement of *Ptolomy*,] that thought not his Library compleat without it. || The Alcoran of the Turks (I speak without prejudice) is an ill composed Piece, containing in it vain and ridiculous

culous errors in Philosophy,] impossibilities, fictions, and vanities beyond laughter, maintained by evident and open Sophisms, the Policy of Ignorance, deposition of Universities, and banishment of Learning; that hath gotten foot by arms and violence: This without a blow hath disseminated it self through the whole earth. It is not unremarkable what *Philo* first observed, That the Law of *Moses* continued two thousand years without the least alteration; whereas, we see, the Laws of other Common-weals do alter with occasions; and even those that pretended their Original from some Divinity, to have vanished without trace or memory. * I believe besides *Zoroaster*, there were divers that writ before *Moses*] who, notwithstanding, have suffered the common fate of time. Mens Works have an age like themselves; and though they out-live their Authors, yet have they a stint and period to their duration: This onely is a work too hard for the teeth of time, & cannot perish but in the general flames, when all things shall confess their ashes. E 4 I

Sec. 24. I have heard some with deep sighs lament the lost lines of *Cicero*; || others with as many groans deplore the combustion of the Library of *Alexandria*;] for my own part, I think there be too many in the world, and could with patience behold the urn and ashes of the *Vatican*, could I, with a few others, recover the perished leaves of *Solomon*. * I would not omit a Copy of *Enoch's* Pillars, had they many nearer Authors than *Josephus*,] or did not relish somewhat of the Fable. Some men have written more than others have spoken; * *Pineda* quotes more Authors in one work, than are necessary in a whole world. || Of those three great inventions in *Germany*, there are two which are not without their incommodities,] and 'tis disputable whether they exceed not their use and commodities. 'Tis not a melancholy *Utinam* of my own, but the desires of better heads, that there were a general Synod; not to unite the incompatible difference of Religion, but for the benefit of learning, to reduce it as it lay at first, in a few

* *Pineda*
in his *Mo-*
narchia
Ecclesi-
astica
quotes one
thousand
and forty
Authors.

and solid Authors ; and to condemn to the fire those swarms and millions of *Rhapsodies* begotten onely to distract and abuse the weaker judgments of Scholars, and to maintain the Trade and Mystery of *Typographers*.

I cannot but wonder with what *Self. 25.* exceptions the *Samaritans* could confine their belief to the *Pentateuch*, or five Books of *Moses*. I am ashamed at the Rabbinical Interpretation of the Jews, upon the Old Testament, as much as their defection from the New ; and truly it is beyond wonder, how that contemptible and degenerate issue of *Jacob*, once so devoted to *Erhnick* Superstition, and so easily seduced to the Idolatry of their Neighbours, should now in such an obstinate and peremptory belief adhere unto their own Doctrine, expect impossibilities, and in the face and eye of the Church, persist without the least hope of Conversion : this is a vice in them, that were a vertue in us ; for obstinacy in a bad Cause, is but constancy in a good. And herein I must accuse those

those of my own Religion; for there is not any of such a fugitive Faith, such an unstable belief, as a Christian; none that do so oft transform themselves, not unto several Shapes of Christianity and of the same Species, but unto more unnatural and contrary Forms, of Jew and Mahometan; that from the name of Saviour can condescend to the bare term of Prophet; and from an old belief that he is come, fall to a new expectation of his coming. It is the promise of Christ to make us all one Flock; but how and when this Union shall be, is as obscure to me as the last day. Of those four Members of Religion we hold a slender proportion; there are, I confess, some new additions, yet small to those which accrew to our Adversaries, and those onely drawn from the revolt of Pagans, men but of negative Impieties, and such as deny Christ, but because they never heard of him: but the Religion of the Jew is expressly against the Christian, & the Mahometan against both; for* the Turk, in the bulk he now stands, is beyond all hope of conversion

perfection;] if he fall a sunder, there may be conceived hopes, but not without strong improbabilities. The Jew is obstinate in all fortunes; the persecution of fifteen hundred years hath but confirmed them in their Error: they have already endured whatsoever may be inflicted, and have suffered, in a bad cause, even to the condemnation of their enemies. Persecution is a bad and indirect way to plant Religion; It hath been the unhappy method of angry Devotions, not onely to confirm honest Religion, but wicked Heresies, and extravagant Opinions. It was the first stone and Basis of our Faith, & none can more justly boast of Persecutions, and glory in the number and valour of Martyrs;] For, to speak properly, those are true and almost onely examples of fortitude: Those that are fetch'd from the field, or drawn from the actions of the Camp, are not oft-times so truly precedents of valour as audacity, and at the best attain but to some bastard-piece of fortitude: || If we shall strictly examine the circumstances & requisites which

which *Aristotle* requires to true and perfect valour, we shall finde the name onely in his Master *Alexander* and as little in that Roman Worthie *Julius Caesar*;] and if any, in the easie and active way, have done nobly as to deserve that name, yet the passive and more terrible piece these have surpassed, and in a more heroical way may claim the honour of that Title. 'Tis not in the power of every honest Faith to proceed thus far, or pass to Heaven through the flames; every one hath it not that full measure, nor in so audacious and resolute a tempter, as to endure those terrible tests and trials who notwithstanding in a peaceable way do truly adore their Saviour and have (no doubt) a Faith acceptable in the eyes of God.

Self. 26. Now as all that dye in the War are not termed Souldiers; so neither can I properly term all those that suffer in matters of Religion, Martyrs. * The Council of *Constance* condemned *John Huss* for an Heretick; the Stories of his own Party stile him a Martyr:] He must needs offend the Divinity

divinity of both, that says he was
neither the one nor the other: There
are many (questioners) canonized on
earth, that shall never be Saints in
heaven; and have their names in
Histories and Martyrologies, who in
the eyes of God are not so perfect
Martyrs, as was * that wise Heathen
Socrates, that suffered on a funda-
mental point of Religion, the Unity
of God.] * I have often pitied the
miserable Bishop that suffered in the
cause of *Antipodes*, yet cannot chuse
but accuse him of as much madness,
for exposing his living on such a
trifle; as those of ignorance and folly,
that condemned him. I think my
conscience will not give me the lye,
if I say there are not many extant
that in a noble way fear the face of
death less than my self; yet from
the moral duty I owe to the Com-
mandment of God, and the natural
respects that I tender unto the con-
servation of my essence and being, I
would not perish upon a Ceremony,
Politick points, or indifferency: nor
is my belief of that untractible tem-
per, as not to bow at their obstacles,
or connive at matters wherein there
are

are not manifest impieties : That
 leaven therefore and ferment of all
 not onely Civil, but Religious actions
 is Wisdom ; without which, to com-
 mit our selves to the flames, is Homi-
 cide, and (I fear) but to pass through
 one fire into another.

Sec. 27. That Miracles are ceased, I can
 neither prove, nor absolutely deny,
 much less define the time and period
 of their cessation: that they survive
 Christ, is manifest upon the Record
 of Scripture; that they out-lived the
 Apostles also, and were revived at
 the Conversion of Nations, many
 years after, we cannot deny, if we
 shall not question those Writers
 whose testimonies we do not contravert,
 in points that make for our own
 opinions; therefore that may have
 some truth in it that is reported by
 the Jesuites of their Miracles in the
 Indies ; I could wish it were true, if
 had any other testimony than their
 own Pens : they may easily believe
 those Miracles abroad, who daily
 conceive a greater at home, the
 transmutation of those visible ele-
 ments into the body and blood of

our Saviour : for the conversion of Water into Wine, which he wrought in *Cana*, or what the Devil would have had him done in the Wilderness, of Stones into Bread, compared to this, will scarce deserve the name of a Miracle : Though indeed, to speak properly, there is not one Miracle greater than another, they being the extraordinary effects of the Hand of God, to which all things are of an equal facility; and to create the World as easie as one single Creature. For this is also a Miracle, not only to produce effects against, or above Nature, but before Nature; and to create Nature as great a Miracle, as to contradict or transcend her. We do too narrowly define the Power of God, restraining it to our capacities. * I hold that God can do all things; how he should work contradictions I do not understand, yet dare not therefore deny. || I cannot see why the Angel of God should question *Esdra*s to recal the time past, if it were beyond his own power; or that God should pose mortality in that, which he was not able to perform

perform himself. I will not say God cannot, but he will not perform many things, which we plainly affirm he cannot: this I am sure is the mannerliest proposition, wherein, notwithstanding, I hold no Paradox. For strictly his power is the same with his will, and they both with all the rest do make but one God.

Sid. 28. Therefore that Miracles have been I do believe; that they may yet be wrought by the living, I do not deny: but have no confidence in those which are fathered on the dead; and this hath ever made me suspect the efficacy of reliques, to examine the bones, question the habits and appurtenances of Saints, and even of Christ himself. I cannot conceive why the Cross that *Helena* found, and whereon Christ himself dyed, should have power to restore others unto life: *I excuse not *Constantine* from a fall off his Horse, or a mischief from his enemies, upon the wearing those nails] on his bridle, which our Saviour bore upon the Cross in his hands. I compute among your *Pie frauds*, nor many degrees before consecrated

Sword

Swords and Roses, that which *Baldwyn* King of *Jerusalem* return'd the *Genovese* for their cost and pains in his War, to wit, the ashes of *John* the Baptist. Those that hold the sanctity of their souls doth leave behind a tincture and sacred faculty on their bodies, speak naturally of Miracles, and do not salve the doubt. Now one reason I tender so little Devotion unto Reliques is, I think, the slender and doubtful respect I have always held unto Antiquities: for that indeed which I admire is far before Antiquity, that is, Eternity, and that is God himself; who though he bestyled the ancient of days, cannot receive the adjunct of Antiquity, who was before the World, and shall be after it, yet is not older than it; for in his years there is no Climacter; his duration is Eternity, and far more venerable than Antiquity.

* But above all things I wonder *sect. 29.*
how the curiosity of wiser heads could pass that great and indisputable Miracle, the cessation of Oracles;] and in what swoon their Reasons lay, to content themselves, and

fit down with such a far-fetch't and ridiculous reason as *Plutarch* al-leadgeth for it! The Jews that can believe the supernatural Solstice of the Sun in the days of *Joshua*, have yet the impudence to deny the Eclipse, which every Pagan confessed, at his death: but for this, it is evident beyond all contradiction, * the

* In his
Oracle to
Augustus.

Devil himself confessed it. Certainly it is not warrantable curiosity, to examine the verity of Scripture by the concordance of humane history, or seek to confirm the Chronicle of *Hezekiah* or *Daniel*, by the authority of *Magasthenes* or *Herodotus*. I confess I have had an unhappy curiosity this way, * till I laughed my self out of it with a piece of *Justine*, where he delivers that the Children of *Israel* for being scabbed were banished out of *Egypt*.] And truly since I have understood the occurrences of the world, and know in what counterfeit shapes, and deceitful vizard times present represent on the stage things past; I do believe them little more then things to come. Some have been of my opinion, and endeavour

deavoured to write the History of their own lives; wherein *Moses* hath outgone them all, and left not onely the story of his life, but as some will have it, of his death also.

It is a riddle to me, how this story *Scd. 30.* of Oracles hath not worm'd out of the world that doubtful conceit of Spirits and Witches; how so many learned heads should so far forget their Metaphysicks, and destroy the ladder and scale of creatures, as to question the existence of Spirits: for my part, * I have ever believed, and do now know, that there are Witches:] they that doubt of these, do not onely deny them, but spirits; and are obliquely, and upon consequence a sort not of Infidels, but Atheists. Those that to confute their incredulity desire to see apparitions, shall questionless never behold any, || nor have the power to be so much as Witches:] the Devil hath them already in a heresie as capital as Witchcraft; and to appear to them, were but to convert them. Of all the delusions wherewith he deceives mortality, there is not any that

puzleth me more than the Leger-
 demain of *Changelings*; I do not
 credit those transformations of rea-
 sonable creatures into beasts, or that
 the Devil hath a power to transpe-
 ciate a man into a horse, who tempt-
 ed Christ (as a trial of his Divinity)
 to convert but stones into bread. I
 could believe that Spirits use with
 man the act of carnality, and that in
 both sexes; I conceive they may as-
 sume, steal, or contrive a body,
 wherein there may be action enough
 to content decrepit lust, or passion
 to satisfie more active veneries; yet in
 both, without a possibility of gene-
 ration: and therefore that opinion
 that Antichrist should be born of the
 Tribe of * *Dan*, by conjunction with
 the Devil, is ridiculous, and a con-
 ceit fitter for a Rabbin than a Chri-
 stian. I hold that the Devil doth re-
 ally possess some men, the spirit of
 Melancholy others, the spirit of De-
 lusion others; that as the Devil is
 concealed and denyed by some, so
 God and good Angels are pretend-
 ed by others, whereof the late defe-
 ction of the Maid of *Germany* hath
 left a pregnant example. Again,

Again, I believe that all that use *Sec. 31.*
 forceries, incantations, and spells, are
 not Witches, or as we term them,
 Magicians; I conceive there is a tra-
 ditional Magick, not learned imme-
 diately from the Devil, but at se-
 cond-hand from his Scholars, who
 having once the secret betrayed, are
 able, and do empirically practise
 without his advice, they proceeding
 upon the principles of Nature; where
 actives aptly conjoyned to disposed
 passives, will under any Master pro-
 duce their effects. Thus I think at
 first a great part of Philosophy was
 Witchcraft, which being afterward
 derived to one another, proved but
 Philosophy, and was indeed no more
 but the honest effects of Nature:
 What invented by us is Philosophy,
 learned from him is Magick. We do
 surely owe the discovery of many
 secrets to the discovery of good and
 bad Angels. I could never pass that
 sentence of *Paracelsus*, without an
 asterisk, or annotation; * *Ascendens*
constellatum multa revelat, quaren-
tibus magna natura, i. e. opera
Dei. I do think that many mysteries

* Thereby
 is meant;
 our good
 Angel ap-
 pointed us
 from our
 nativity.

ascribed to our own inventions, have been the courteous revelations of Spirits; for those noble essences in Heaven bear a friendly regard unto their fellow Nature on Earth; and therefore believe that those many prodigies and ominous prognosticks, which fore-run the ruines of States, Princes, and private persons, are the charitable premonitions of good Angels, which more careless enquiries term but the effects of chance and nature.

Sed. 32. Now besides these particular and divided Spirits, there may be (for ought I know) an universal and common Spirit to the whole World. It was the opinion of *Plato*, and it is yet of the *Hermetical* Philosophers: if there be a common nature that unites and tyes the scattered and divided individuals into one species, why may there not be one that unites them all? However, I am sure there is a common Spirit that plays within us, yet makes no part in us; and that is the Spirit of God, the fire and scintillation of that noble and mighty Essence, which is the
life

life and radical heat of spirits, and those essences that know not the vertue of the Sun, a fire quite contrary to the fire of Hell: This is that gentle heat that brooded on the waters, and in six days hatched the World; this is that irradiation that dispels the mists of Hell, the clouds of horror, fear, sorrow, despair; and preserves the region of the minde in serenity: whatsoever feels not the warm gale, and gentle ventilation of this Spirit, (though I feel his pulse) I dare not say he lives; for truly without this, to me there is no heat under the Tropick; nor any light, though I dwelt in the body of the Sun.

*As when the labouring Sun hath wrought his
Up to the top of lofty Cancers back, (track
The yeie Ocean cracks, the frozen pole
Thaws with the heat of the Celestial coale;
So when thy absent beams begin to impart
Again a Solstice on my frozen heart,
My winter's ov'r; my drooping spirits sing,
And every part revives into a Spring.
But if thy quickning beams a while decline,
And with their light bless not this Orb of mine,
A chilly frost surprizeth every member,
And in the midst of June I feel December.*

O how this earthly temper doth debase
 The noble soul, in this very humble place.
 Whose wingy nature ever doth aspire
 To reach that place whence first it took its fire.
 These flames I feel, which in my heart do dwell,
 Are not thy beams, but take their fire from Hell:
 O quench them all, and let thy light divine
 Be as the Sun to this poor Orb of mine;
 And to thy sacred Spirit convert those fires,
 Whose earthly fumes choke my devout aspires.

Señ. 33. Therefore for Spirits, I am so far from denying their existence, that I could easily believe, that not onely whole Countries, but particular persons have their Tutelary and Guardian Angels: * It is not a new opinion of the Church of *Rome*, but an old one of *Pythagoras* and *Plato*;] there is no heresie in it, and if not manifestly defin'd in Scripture, yet it is an opinion of a good and wholesome use in the course and actions of a mans life, and would serve as an *Hypothesis* to salve many doubts, whereof common Philosophy affordeth no solution. Now if you demand my opinion and *Metaphysicks* of their natures, I confess them very shallow, most of them in a negative way,

way, like that of God ; or in a comparative , between our selves and fellow-creatures ; for there is in this Universe a Stair, or manifest Scale of creatures, rising not disorderly, or in confusion, but with a comely method and proportion : between creatures of meer existence and things of life, there is a large disproportion of nature ; between plants and animals or creatures of sense, a wider difference ; between them and man, a far greater : and if the proportion hold one, between Man and Angels there should be yet a greater. We do not comprehend their natures, who retain the first definition of *Prophry*, and distinguish them from our selves by immortality ; for before his Fall, Man also was Immortal ; yet must we needs affirm that he had a different essence from the Angels: having therefore no certain knowledge of their Natures , 'tis no bad method of the Schools , whatsoever perfection we finde obscurely in our selves, in a more compleat and absolute way to ascribe unto them. I believe they have an extemporary know-

knowledge, and upon the first motion of their reason do what we cannot without study or deliberation; that they know things by their forms, and define by specificall difference what we describe by accidents and properties; and therefore probabilities to us may be demonstrations unto them: that they have knowledge not onely of the specificall, but numerical forms of individuals, and understand by what reserved difference each single *Hypostasis*, (besides the relation to its species) becomes its numerical self. That as the Soul hath a power to move the body it informs, so there's a faculty to move any, though inform none; ours upon restraint of time, place, and distance; but that invisible hand that conveyed *Habakkuk* to the Lyons Den, or *Philip* to *Azotus*, infringeth this rule, and hath a secret conveyance, wherewith mortality is not acquainted: if they have that intuitive knowledge, whereby as in reflexion they behold the thoughts of one another, I cannot peremptorily deny but they know

a great part of ours. They that to refuse the Invocation of Saints, have denied that they have any knowledge of our affairs below, have proceeded too far, and must pardon my opinion, till I can thoroughly answer that piece of Scripture, *At the conversion of a sinner the Angels in Heaven rejoyce.* * I cannot with those in that great Father securely interpret the work of the first day, *Fiat lux*, to the creation of Angels,] though (I confess) there is not any creature that hath so neer a glympse of their nature, as light in the Sun and Elements; we stile it a bare accident, but || where it subsists alone, 'tis a spiritual Substance, and may be an Angel:] in brief, conceive light invisible, and that is a Spirit.

These are certainly the Magisterial and master-pieces of the Creator, the Flower or (as we may say) the best part of nothing, actually existing, what we are but in hopes, and probability; we are onely that amphibious piece between a corporal and spiritual Essence, that middle form that links those two together,
and

and makes good the Method of God and Nature, that jumps not from extreams, but unites the incompatible distances by some middle and participating natures : that we are the breath and similitude of God, it is indisputable, and upon record of holy Scripture; but to call our selves a Microcosm, or little world, I thought it onely a pleasant trope of Rhetorick, till my neer judgement and second thoughts told me there was a real truth therein : for first we are a rude mass, and in the rank of creatures, which onely are, and have a dull kinde of being not yet priviledged with life, or preferred to sense or reason ; next we live the life of Plants, the life of Animals, the life of Men, and at last the life of Spirits, running on in one mysterious nature those five kinds of existences, which comprehend the creatures not onely of the world, but of the Universe ; thus is man that great and true *Amphibium*, whose nature is disposed to live not onely like other creatures in divers elements, but in divided and distinguished worlds:

for

for though there be but one to sense, there are two to reason; the one visible, the other invisible, whereof *Moses* seems to have left description, and of the other so obscurely, that some parts thereof are yet in controversy; and truly for the first chapters of *Genesis*, I must confess a great deal of obscurity; though Divines have to the power of humane reason endeavoured to make all go in a literal meaning, yet those allegorical interpretations are also probable, and perhaps the mystical method of *Moses* bred up in the Hieroglyphical Schools of the Egyptians.

Now for that immaterial world, methinks we need not wander so far as the first moveable; for even in this material Fabrick the spirits walk as freely exempt from the affection of time, place, and motion, as beyond the extremest circumference: do but extract from the corpulency of bodies, or resolve things beyond their first matter, and you discover the habitation of Angels, which if I call the ubiquitary, and omnipresent essence of God, I hope

hope I shall not offend Divinity: for before the Creation of the World, God was really all things. For the Angels he created no new World, or determinate mansion, and therefore they are everywhere where is his Essence, and do live at a distance even in himself: that God made all things for man, is in some sense true, yet not so far as to subordinate the Creation of those purer Creatures unto ours, though as ministring Spirits they do, and are willing to fulfill the will of God in these lower and sublunary affairs of man: God made all things for himself, and it is impossible he should make them for any other end than his own Glory; it is all he can receive, and all that is without himself: for honour being an external adjunct, and in the honourer rather than in the person honoured, it was necessary to make a Creature, from whom he might receive this homage, and that is in the otherworld Angels, in this, Man; which when we neglect, we forget the very end of our Creation, and may justly provoke God, not onely

to repent that he hath made the World, but that he hath sworn he would not destroy it. That there is but one world, is a conclusion of Faith. *Aristotle* with all his Philosophy hath not been able to prove it, and as weakly that the world was eternal; that dispute much troubled the pen of the Philosophers, * but *Moses* decided that question, and all is salved with the new term of a Creation,] that is, a production of something out of nothing; and what is that? Whatsoever is opposite to something, or more exactly, that which is truly contrary unto God: for he onely is, all others have an existence with dependency, and are something but by a distinction; and herein is Divinity conformant unto Philosophy, and generation not onely founded on contrarieties, but also creation; God being all things, is contrary unto nothing, out of which were made all things, and so nothing became something, and *Onneity* informed *Nullity* into an Essence.

The whole Creation is a Mystery, *Scā. 36.*
and

and particularly that of Man; at the blast of his mouth were the rest of the Creatures made, and at his bare word they started out of nothing: but in the frame of Men (as the Text describes it) he played the sensible operator, and seemed not so much to create, as make him; when he had separated the materials of other creatures, there consequently resulted a form and soul, that having raised the walls of man, he has driven to a second and harder creation of a substance like himself, an incorruptible and immortal soul. For these two affections we have the Philosophy and opinion of the Heathens, the flat affirmative of *Plato*, and not a negative from *Aristotle*: there is another scruple cast in by Divinity (concerning its production) much disputed in the *Germane* auditories, and with that indifferency and equality of arguments, as leave the controversy undetermined. I am not of *Paracelsus* minde, that boldly delivers a receipt to make a man without conjunction; yet cannot but wonder at the multitude of heads

heads that do deny traduction, having no other argument to confirm their belief; then that Rhetorical sentence, and *Antimetatheſis* of *Augustine*, *Creando infunditur, infundendo creatur*: either opinion will conſiſt well enough with religion; yet I ſhould rather incline to this, did not one objection haunt me, not wrung from ſpeculations and ſubtilties, but from common ſenſe, and obſervation; not pickt from the leaves of any Author, but bred amongſt the weeds and tares of mine own brain: And this is a concluſion from the equivocal and monſtrous productions in the copulation of a Man with a Beaſt: for if the Soul of man be not tranſmitted, and tranſfused in the ſeed of the Parents, why are not thoſe productions meerly beaſts, but have alſo an impreſſion and tincture of reaſon in as high a meaſure, as it can evidence it ſelf in thoſe improper Organs? Nor truly can I peremptorily deny, that the Soul in this her ſublunary eſtate, is wholly, and in all acceptations inorganic, but that for the performance

G

of

of her ordinary actions, is required not onely a symmetry and proper disposition of Organs, but a Crass and temper correspondent to its operations; yet is not this mass of flesh and visible structure the instrument and proper corps of the Soul, but rather of Sense, and that the hand of Reason. * In our study of Anatomy there is a mass of mysterious Philosophy, and such as reduced the very Heathens to Divinty;] yet amongst all those rare discourses, and curious pieces I finde in the Fabrick of man, I do not so much content my self, as in that I finde not, there is no Organ or Instrument for the rational soul; for in the brain, which we term the seat of reason, there is not any thing of moment more than I can discover in the cranny of a beast: and this is a sensible and no inconsiderable argument of the inorganity of the soul, at least in that sense we usually so receive it. Thus we are men, and we know not how; there is something in us that can be without us, and will be after us, though it is strange that it hath

no history, what it was before us, nor
cannot tell how it entred in us.

Now for these walls of flesh, *Scil. 37.*
wherein the soul doth seem to be
immured before the Resurrection, it
is nothing but an elemental compo-
sition, and a Fabrick that must fall
to ashes: *All flesh is grass*, is not
onely metaphorically, but literally
true; for all those creatures we be-
hold, are but the herbs of the field,
digested into flesh in them, or more
remotely carnified in our selves.
Nay further, we are what we all ab-
hor, *Anthropophagi* and Cannibals,
devourers not onely of men, but
of our selves; and that not in an al-
legory, but a positive truth: for all
this mass of flesh which we behold,
came in at our mouths; this frame
we look upon, hath been upon our
trenchers; in brief, we have de-
vour'd our selves. * I cannot be-
lieve the wisdom of *Pythagoras* did
ever positively, and in a literal sense,
affirm his *Metempsychosis*, or impossi-
ble transmigration of the Souls of
men into beasts: of all Metamor-
phoses, or transmigrations, I believe

only one, that is of *Lots* wife ; for that of *Nebuchodonosor* proceeded not so far ; in all others I conceive there is no further verity than is contained in their implicate sense and morality. I believe that the whole frame of a beast doth perish, and is left in the same state after death, as before it was materialled unto life ; that the souls of men know neither contrary nor corruption ; that they subsist beyond the body, and outlive death by the privilege of their proper natures, and without a Miracle ; that the souls of the faithful, as they leave Earth, take possession of Heaven ; that those apparitions and ghosts of departed persons are not the wandring souls of men, but the unquiet walks of Devils ; prompting and suggesting us unto mischief, blood, and villany, instilling, and stealing into our hearts ; that the blessed spirits are not at rest in their graves, but wander solicitous of the affairs of the world ; but that those phantasms appear often, and do frequent Cœmeteries, Charnel-houses, and Churches, it is because

cause those are the dormitories of the dead, where the Devil like an insolent Champion beholds with pride the spoils and Trophies of his Victory in *Adam*.

This is that dismal conquest we *Ser.* 38. all deplore, that makes us so often cry (O) *Adam quid fecisti?* I thank God I have not those strait ligaments, or narrow obligations to the world, as to dote on life, or be convuls'd and tremble at the name of death: Not that I am insensible of the dread and horror thereof, or by raking into the bowels of the deceased, continual sight of Anatomies, Skeletons, or Cadaverous reliques, like Vespilloes, or Grave-makers, I am become stupid, or have forgot the apprehension of Mortality; but that marshalling all the horrors, and contemplating the extremities thereof, I finde not any thing therein able to daunt the courage of a man, much less a well-resolved Christian. And therefore am not angry at the error of our first Parents, or unwilling to bear a part of this common fate, and like the best of them to dye,

that is, to cease to breathe, to take a
 farewell of the elements, to be a kind
 of nothing for a moment, to be
 within one instant of a spirit. When
 I take a full view and circle of my
 self, without this reasonable mode-
 rator, and equal piece of Justice,
 Death, I do conceive my self the
 miserablest person extant; were
 there not another life that I hope
 for, all the vanities of this world
 should not intreat a moments breach
 from me: could the Devil work my
 belief to imagine I could never dye,
 I would not outlive that very
 thought; I have so abject a conceit
 of this common way of existence,
 this retaining to the Sun and Ele-
 ments, I cannot think this is to be
 a man, or to live according to the
 dignity of humanity: in expectati-
 on of a better, I can with patience
 embrace this life, yet in my best me-
 ditations do often defie death: I
 honour any man that contemns it,
 nor can I highly love any that is a-
 fraid of it: this makes me naturally
 love a Souldier, and honour those
 tattered and contemptible Regi-
 ments

ments, that will dye at the command of a Sergeant. For a Pagan there may be some motives to be in love with life; but for a Christian to be amazed at death, I see not how he can escape this Dilemma, that he is too sensible of this life, or hopeless of the life to come.

Some Divines count *Adam* 30 *Sic. 39.* years old at his creation, because they suppose him created in the perfect age and stature of man; and surely we are all out of the computation of our age, and every man is some months elder than he bethinks him; for we live, move, have a being, and are subject to the actions of the elements, and the malice of diseases, in that other world, the truest Microcosm, the womb of our mother; for besides that general and common existence we are conceived to hold in our Chaos, and whilst we sleep within the bosome of our causes, we enjoy a being and life in three distinct worlds, wherein we receive most manifest graduations: In that obscure world and womb of our mother, our time is short, computed

by the Moon; yet longer then the days of many creatures that behold the Sun, our selves being not yet without life, sense, and reason; though for the manifestation of its actions, it awaits the opportunity of objects, and seems to live there but in its root and soul of vegetation: entring afterwards upon the scene of the world, we arise up and become another creature, performing the reasonable actions of man, and obscurely manifesting that part of Divinity in us, but not in complement and perfection till we have once more cast our secondine, that is, this slough of flesh, and are delivered into the last world, that is, that ineffable place of *Paul*, that proper *ubi* of spirits. The smattering I have of the Philosophers Stone (which is something more then the perfect exaltation of Gold) hath taught me a great deal of Divinity, and instructed my belief, how that immortal spirit, and incorruptible substance of my soul may lye obscure, and sleep a while within this house of flesh. Those strange and mystical transmigrations

ons that I have observed in Silk-worms, turned my Philosophy into Divinity. There is in these works of nature, which seem to puzzle reason, something Divine, and hath more in it then the eye of a common spectator doth discover.

I am naturally bashful, nor hath *S. B. 40.* conversation, age or travel, been able to effront, or encarden me ; yet I have one part of modesty, which I have seldom discovered in another, that is, (to speak truely) I am not so much afraid of death, as ashamed thereof ; 'tis the very disgrace and ignominy of our natures, that in a moment can so disfigure us, that our nearest friends, Wife and Children stand afraid and start at us. The Birds and Beasts of the field, that before in a natural fear obeyed us, forgetting all allegiance begin to prey upon us. This very conceit hath in a tempest disposed and left me willing to be swallowed up in the abyss of waters ; wherein I had perished unseen, unpityed, without wondering eyes, tears of pity, Lectures of mortality, and none had said, *Quantum*

sum mutatus ab illo ! Not that I am ashamed of the Anatomy of my parts, or can accuse Nature for playing the bungler in any part of me, or my own vicious life for contracting any shameful disease upon me, whereby I might not call my self as wholesome a morsel for the worms as any.

Scd. 41. Some upon the courage of a fruitful issue, wherein, as in the truest Chronicle, they seem to outlive themselves, can with greater patience away with death. This conceit and counterfeit subsisting in our progenies, seems to me a meer fallacy, unworthy the desires of a man, that can but conceive a thought of the next world; who, in a nobler ambition, should desire to live in his substance in Heaven, rather than his name and shadow in the earth. And therefore at my death I meant to take a total adieu of the world, not caring for a Monument, History, or Epitaph, not so much as the memory of my name to be found any where, but in the universal Register of God. I am not yet so Cynical, as to

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approve the * Testament of *Diogenes*, nor do I altogether follow that *Rodomontado* of *Lucan* ;

—*Cælo tegitur, qui non habet urnam.*

*He that unburied lies wants not his berse,
For unto him a tomb's the Universe.*

* who
willed his
friend not
to bury
him, but
hang him
up with a
staff in his
hand to
fright a-
way the
Crows.

But commend in my calmer judgement, those ingenuous intentions that desire to sleep by the urns of their Fathers, and strive to go the nearest way unto corruption. * I do not envy the temper of Crows and Daws,] nor the numerous and weary days of our Fathers before the Flood. If there be any *Astrology*, I may outlive a Jubilee; as yet I have not seen one revolution of *Saturn*, nor hath my pulse beat thirty years; and yet excepting one, have seen the Ashes, and left under ground, all the Kings of *Europe*; have been contemporary to three Emperours, four Grand Signiours, and as many Popes : methinks I have outlived my self, and begin to be weary of the Sun; I have shaken hands with delight in my warm blood and Canicular

cular days; I perceive I do anticipate the vices of age; the world to me is but a dream or mock-show, and we all therein but Pantaloon and Anticks, to my severer contemplations.

Ser. 42. It is not, I confess, an unlawful prayer to desire to surpass the days of our Saviour, or wish to outlive that age wherein he thought fittest to dye; yet if (as Divinity affirms) there shall be no gray hairs in Heaven, but all shall rise in the perfect state of men, we do but outlive those perfections in this World, to be recalled unto them by a greater Miracle in the next, and run on here but to be retrograde hereafter. Were there any hopes to outlive vice, or a point to be super-annuated from sin, it were worthy our knees to implore the days of *Methuselah*. But age doth not rectifie, but incurvate our natures, turning bad dispositions into worser habits, and (like diseases) brings on incurable vices; for every day as we grow weaker in age, we grow stronger in sin; and the number of our days doth but make

make our sins innumerable. The same vice committed at sixteen, is not the same, though it agrees in all other circumstances, as at forty, but swells and doubles from that circumstance of our ages, wherein, besides the constant and inexcusable habit of transgressing, the maturity of our judgement cuts off pretence unto excuse or pardon: every sin the oftner it is committed, the more it acquireth in the quality of evil; as it succeeds in time, so it proceeds in degrees of badness; for as they proceed they ever multiply, and like figures in Arithmetick, the last stands for more than all that went before it: And though I think no man can live well once, but he that could live twice, yet for my own part I would not live over my hours past, or begin again the thred of my days: *not upon *Cicero's* ground, because I have lived them well, but for fear I should live them worse:] I finde my growing Judgement daily instruct me how to be better, but my untamed affections & confirmed vitiosity makes me daily do worse; I finde in my confirmed
age

age the same sins I discovered in my youth; I committed many then because I was a Childe, and because I commit them still, I am yet an infant. Therefore I perceive a man may be twice a Childe before the days of dotage, || and stand in need of *Æsons* bath before threescore.]

Sec. 43. And truly there goes a great deal of providence to produce a mans life unto threescore; there is more required than an able temper for those years; though the radical humour contain in it sufficient oyl for seventy, yet I perceive in some it gives no light past thirty: men assign not all the causes of long life, that write whole books thereof. They that found themselves on the radical balsome, or vital sulphur of the parts, determine not why *Abel* lived not so long as *Adam*. There is therefore a secret glome or bottome of our days; 'twas his wisdom to determine them, but his perpetual and waking providence that fulfils and accomplisheth them, wherein the spirits, our selves, and all the creatures of God in a secret and disputed way

way do execute his will. Let them not therefore complain of immaturity that dye about thirty; they fall but like the whole world, whose solid and well-composed substance must not expect the duration and period of its constitution: when all things are compleated in it, its age is accomplished; and the last and general fever may as naturally destroy it before six thousand, as me before forty; there is therefore some other hand that twines the thread of life than that of Nature: we are not onely ignorant in Antipathies and occult qualitties; our ends are as obscure as our beginnings; the line of our days is drawn by night, and the various effects therein by a pensil that is invisible; wherein though we confess our ignorance, I am sure we do not err if we say it is the hand of God.

I am much taken with two *Sc. 3. 44* verses of *Lucan*, since I have been able not onely as we do at School, to construe, but understand:

*Viresque Dei celant ut vivere autem,
Felix esse mori.*

We're

*We're all deluded, vainly searching ways
To make us happy by the length of days;
For cunningly to make's protract this breath,
The Gods conceal the happiness of Death.*

There be many excellent strains in that Poet, wherewith his Stoical Genius hath liberally supplied him; and truly there are singular pieces in the Philosophy of Zeno, and doctrine of the Stoicks, which I perceive, delivered in a Pulpit, pass for currant Divinity: yet herein are they in extreams, that can allow a man to be his own *Affassine*, and so highly * extol the end and suicide of *Cato*;] this is indeed not to fear death, but yet to be afraid of life. It is a brave act of valour to condemn death; but where life is more terrible than death, it is then the truest valour to dare to live; and herein Religion hath taught us a noble example: For all the valiant acts of *Curtius*, *Scevola*, or *Codrus*, do not parallel or match that one of *Job*; and sure there is no torture to the rack of a disease, nor any Ponyards in death it self, like those in the way or prologue to it. * *Emori nolo*,
fed

sed me esse mortuum nihil curo ;] I would not dye, but care not to be dead. Were I of *Cæsars* Religion, I should be of his desires, and wish rather to go off at one blow, then to be sawed in pieces by the grating torture of a disease. Men that look no farther than their outsides, think health an appurtenance unto life, and quarrel with their constitutions for being sick ; but I that have examined the parts of man, and know upon what tender filaments that Fabrick hangs, do wonder that we are not always so ; and considering the thousand doors that lead to death, do thank my God that we can die but once. 'Tis not onely the mischief of diseases, and villany of poysons, that make an end of us ; we vainly accuse the fury of Guns, and the new inventions of death ; it is in the power of every hand to destroy us, and we are beholding unto every one we meet, he doth not kill us. There is therefore but one comfort left, that though it be in the power of the weakest arm to take away life, it is not in the strongest to

H deprive

deprive us of death : God would not exempt himself from that, the misery of immortality in the flesh ; he undertook not that was in it immortal. Certainly there is no happiness without this circle of flesh, nor is it in the Opticks of these eyes to behold felicity ; the first day of our Jubilee is death ; the Devil hath therefore failed of his desires ; we are happier with death than we should have been without it : there is no misery but in himself, where there is no end of misery ; and so indeed in his own sense, the Stoick is in the right. He forgets that he can dye who complains of misery ; we are in the power of no calamity while death is in our own.

Señ. 45. Now besides the literal and positive kinde of death, there are others whereof Divines makes mention, and those I think, not meerly Metaphorical, as mortification, dying unto sin and the world ; therefore, I say, every man hath a double Horoscope, one of his humanity, his birth ; another of his Christianity, his baptism, and from this do I compute or calculate

late my Nativity, not reckoning those *Hore combustæ* and odd days, or esteeming my self any thing, before I was my Saviours, and inrolled in the Register of Christ: Whosoever enjoys not this life, I count him but an apparition, though he wear about him the sensible affections of flesh. In these moral acceptions, the way to be immortal is to dye daily; nor can I think I have the true Theory of death, when I contemplate a skull, or behold a Skeleton with those vulgar imaginations it casts upon us; I have therefore enlarged that common *Memento mori*, into a more Christian memorandum, *Memento quatuor Novissima*, those four inevitable points of us all, Death, Judgement, Heaven and Hell. Neither did the contemplations of the Heathens rest in their graves, without further thought of *Abadamantib* or some judicial proceeding after death, though in another way, and upon suggestion of their natural reasons. I cannot but marvel from what *Sibyl* or Oracle they stole the prophesie of the

worlds destruction by fire, or whence
Lucan learned to say,

*Communis mundo superest regus, ossibus astra
 Misturus.* —

*There yet remains to th' world one common fire,
 Wherin our bones with stars shall make one pyre.*

I believe the World grows near its end, yet is neither old nor decayed, nor will ever perish upon the ruins of its own Principles. As the work of Creation was above nature, so its adversary annihilation; without which the world hath not its end, but its mutation. Now what force should be able to consume it thus far, without the breath of God, which is the truest consuming flame, my Philosophy cannot inform me. Some believe there went not a minute to the worlds creation, nor shall there go to its destruction; those six days so punctually described, make not to them one moment, but rather seem to manifest the method and Idea of the great work of the intellect of God, than the manner how he proceeded in its operation. I cannot

cannot dream that there should be at the last day any such Judicial proceeding, or calling to the Bar, as indeed the Scripture seems to imply, and the literal Commentators do conceive : for unspeakable mysteries in the Scriptures are often delivered in a vulgar and illustrative way ; and being written unto man, are delivered, not as they truly are, but as they may be understood ; wherein notwithstanding the different interpretations according to different capacities may stand firm with our devotion, nor be any way prejudicial to each single edification.

Now to determine the day and *Sec. 46.* year of this inevitable time, is not only convincible and statute-madness, but also manifest impiety : * How shall we interpret *Elias* 6000 years,] or imagine the secret communicated to a Rabbi, which God hath denied unto his Angels ? It had been an excellent quære to have posed the Devil of *Delphos*, and must needs have forced him to some strange amphibology ; it hath not

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only

onely mocked the predictions of sundry Astrologers in Ages past, but the prophecies of many melancholy heads in these present, who neither understanding reasonably things past or present, pretend a knowledge of things to come; heads ordained onely to manifest the incredible effects of melancholy, and to fulfil old prophecies, rather than be the

In those days there shall come lyers and false prophets.

authors of new. [In those days there shall come Wars, and rumours of Wars,] to me seems no prophecy, but a constant truth, in all times verified since it was pronounced: There shall be signs in the Moon and Stars; how comes he then like a Thief in the night, when he gives an item of his coming? That common signe drawn from the revelation of Antichrist, is as obscure as any; in our common compute he hath been come these many years, but for my own part to speak freely, I am half of opinion that Antichrist is the Philosophers stone in Divinity, for the discovery and invention whereof, though there be prescribed rules, and probable inductions, yet hath hardly any

any man attained the perfect discovery thereof. That general opinion that the world grows neer its end, hath possessed all ages past as neerly as ours; I am afraid that the Souls that now depart, cannot escape that lingring expostulation of the Saints under the Altar, *Quousque Domine?* How long, O Lords and groan in the expectation of that great Jubilee.

This is the day that must make *Sid. 47.* good that great attribute of God, his Justice; that must reconcile those unanswerable doubts that torment the wisest understandings, and reduce those seeming inequalities, and respective distributions in this world, to an equality and recompensive Justice in the next. This is that one day, that shall include and comprehend all that went before it; wherein, as in the last scene, all the Actors must enter, to compleat and make up the Catastrophe of this great peece. This is the day whose memory hath onely power to make us honest in the dark, and to be virtuous without a witness. * *Ipsa sui pretium virtus sibi,*] that Vertue is

her own reward, is but a cold principle, and not able to maintain our variable resolutions in a constant and settled way of goodness. I have practised || that honest artifice of *Seneca*,] and in my retired and solitary imaginations, to detain me from the foulness of vice, have fancied to my self the presence of my dear and worthiest friends, before whom I should lose my head, rather then be vitious; yet herein I found that there was nought but moral honesty, and this was not to be vertuous for his sake who must reward us at the last. * I have tryed if I could reach that great resolution of his, to be honest without a thought of Heaven or Hell;] and indeed I found upon a natural inclination, and inbred loyalty unto vertue, that I could serve her without a livery, yet not in that resolved and venerable way, but that the frailty of my nature, upon any easie temptation, might be induced to forget her. The life therefore and spirit of all our actions, is the resurrection, & a stable apprehension that our ashes shall enjoy the fruit of our
pious

pious endeavours ; without this, all Religion is a Fallacy, and those impieties of *Lucian*, *Euripides*, and *Julian*, are no blasphemies, but subtle verities, * and Atheists have been the onely Philosophers.]

How shall the dead arise, is no question of my Faith ; to believe onely possibilities, is not Faith, but meer Philosophy : many things are true in Divinity, which are neither inducible by reason, nor confirmable by sense ; and many things in Philosophy confirmable by sense, yet not inducible by reason. Thus it is impossible by any solid or demonstrative reasons to perswade a man to believe the conversion of the Needle to the North ; though this be possible and true, and easily credible, upon a single experiment unto the sense. I believe that our estranged and divided ashes shall unite again ; that our separated dust after so many Pilgrimages and transformations into the parts of Minerals, Plants, Animals, Elements, shall at the Voice of God return into their primitive shapes, and joyn again to make up
their

their primary and predestinate forms. As at the Creation there was a separation of that confused mass into its pieces ; so at the destruction thereof there shall be a separation into its distinct individuals. As at the Creation of the world, all the distinct species that we behold, lay involved in one mass, till the fruitful Voice of God separated this united multitude into its several species: so at the last day, when those corrupted reliques shall be scattered in the Wilderness of forms, and seem to have forgot their proper habits, * God by a powerful Voice shall command them back into their proper shapes,] and call them out by their single individuals : Then shall appear the fertility of *Adam*, and the magick of that sperm that hath dilated into so many millions. I have often beheld as a miracle, that artificial resurrection and revivification of *Mercury*, how being mortified into a thousand shapes , it assumes again its own, and returns into its numerical self. Let us speak naturally, and like Philosophers, the

the forms of alterable bodies in these sensible corruptions perish not; nor as we imagine, wholly quit their mansions, but retire and contract themselves into their secret and un-accessible parts, where they may best protect themselves from the action of their Antagonist. A plant or vegetable consumed to ashes, by a contemplative and School-Philosopher seems utterly destroyed, and the form to have taken his leave for ever: But to a sensible Artist the forms are not perished, but withdrawn into their incombustible part, where they lie secure from the action of that devouring element. This is made good by experience, which can from the Ashes of a plant revive the plant, and from its cinders recal it into its stalk and leaves again. What the Art of man can do in these inferiour pieces, what blasphemy is it to affirm the finger of God cannot do in these more perfect and sensible structures? This is that mystical Philosophy, from whence no true Scholar becomes an Atheist, but from the visible effects of nature grows

grows up a real Divine, and beholds not in a dream, as *Ezekiel*, but in an ocular and visible object the types of his resurrection.

Sect. 49. Now, the necessary Mansions of our restored selves, are those two contrary and incompatible places we call Heaven and Hell; to define them, or strictly to determine what and where these are, surpasseth my Divinity. That elegant Apostle which seemed to have a glimpse of Heaven, hath left but a negative description thereof; *which neither eye hath seen, nor ear hath heard, nor can enter into the heart of man*: he was translated out of himself to behold it; but being returned into himself, could not express it. *St. Johns* description by Emeralds, Chrysolites, and precious Stones, is too weak to express the material Heaven we behold. Briefly therefore, where the soul hath the full measure, and complement of happiness; where the boundless appetite of that spirit remains compleatly satisfied, that it can neither desire addition nor alteration, that I think is truly Heaven: and

and this can onely be in the enjoyment of that essence, whose infinite goodness is able to terminate the desires of it self, and the unsatiable wishes of ours; wherever God will thus manifest himself, there is Heaven, though within the circle of this sensible world. Thus the soul of man may be in Heaven any where, even within the limits of his own proper body; & when it ceaseth to live in the body, it may remain in its own soul, that is, its Creator. And thus we may say that *St. Paul*, whether in the body, or out of the body, was yet in Heaven. To place it in the Empyrean, or beyond the tenth sphere, is to forget the worlds destruction; for when this sensible world shall be destroyed, all shall then be here as it is now there, an Empyrean Heaven, a *quasi* vacuity; when to ask where Heaven is, is to demand where the Presence of God is, or where we have the glory of that happy vision. *Moses* that was bred up in all the learning of the *Egyptians*, committed a gross absurdity in Philosophy, when with these eyes of flesh he desired

desired to see God, and petitioned his Maker, that is truth it self, to a contradiction. Those that imagine Heaven and Hell neighbours, and conceive a vicinity between those two extreems, upon consequence of the Parable, where *Dives* discoursed with *Lazarus* in *Abraham's* bosome, do too grossly conceive of those glorified creatures, whose eyes shall easily out-see the Sun, and behold without perspective the extreamest distances: for if there shall be in our glorified eyes, the faculty of sight and reception of objects, I could think the visible species there to be in as unlimitable a way as now the intellectual. I grant that two bodies placed beyond the tenth sphere, or in a vacuity, according to *Aristotles* Philosophy, could not behold each other, because there wants a body or Medium to hand and transport the visible rays of the object unto the sense; but when there shall be a general defect of either Medium to convey, or light to prepare and dispose that Medium, and yet a perfect vision, we must suspend the

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the rules of our Philosophy, and make all good by a more absolute piece of opticks.

I cannot tell how to say that fire is the essence of Hell; I know not what to make of Purgatory, * or conceive a flame that can either prey upon, or purifie the substance of a soul:] those flames of sulphur mention'd in the Scriptures, I take not to be understood of this present Hell, but of that to come, where fire shall make up the complement of our tortures, and have a body or subject wherein to manifest its tyranny: Some who have had the honour to be textuary in Divinity, are of opinion it shall be the same specific fire with ours. This is hard to conceive, yet can I make good how even that may prey upon our bodies, and yet not consume us: for in this material world, there are bodies that persist invincible in the powerfulest flames; and though by the action of fire they fall into ignition and liquation, yet will they never suffer a destruction: I would gladly know how *Moses* with an actual

actual fire calcin'd, or burnt the Golden Calf unto powder: for that mystical metal of Gold, whose solar and celestial nature I admire, exposed unto the violence of fire, grows onely hot and liquifies, but consumeth not: so when the consumable and volatile pieces of our bodies shall be refined into a more impregnable and fixed temper, like Gold, though they suffer from the actions of flames, they shall never perish, but lye immortal in the arms of fire. And surely if this frame must suffer onely by the action of this element, there will many bodies escape, and not onely Heaven, but Earth will not be at an end, but rather a beginning. For at present it is not earth, but a composition of fire, water, earth, and air; but at that time, spoiled of these ingredients, it shall appear in a substance more like it self, its ashes. Philosophers that opinioned the worlds destruction by fire, did never dream of annihilation, which is beyond the power of sublunary causes; for the last and proper action of that element is but vitrification,

cation, or a reduction of a body into glass; and therefore some of our Chymicks facetiously affirm, that at the last fire all shall be christallized and reverberated into glass, which is the utmost action of that element. Nor need we fear this term [annihilation] or wonder that God will destroy the works of his Creation: for man subsisting, who is, and will then truly appear a Microcosm, the world cannot be said to be destroyed. For the eyes of God, and perhaps also of our glorified selves, shall as really behold and contemplate the world in its Epitome or contracted essence, as now it doth at large and in its dilated substance. In the seed of a Plant, to the eyes of God, and to the understanding of man, there exists, though in an invisible way, the perfect leaves, flowers and fruit thereof: (for things that are in *posse* to the sense, are actually existent to the understanding.) Thus God beholds all things, who contemplates as fully his works in their Epitome, as in their full volume; and beheld as amply the whole

world in that little compendium of the sixth day, as in the scattered and dilated pieces of those five before.

Scd. 51. Men commonly set forth the torments of Hell by fire, and the extremity of corporal afflictions, and describe Hell in the same method that *Mahomet* doth Heaven. This indeed makes a noise, and drums in popular ears: but if this be the terrible piece thereof, it is not worthy to stand in diameter with Heaven, whose happiness consists in that part that is best able to comprehend it, that immortal essence, that translated divinity and colony of God, the Soul. Surely though we place Hell under Earth, the Devil's walk and purlue is about it: men speak too popularly who place it in those flaming mountains, which to grosser apprehensions represent Hell. The heart of man is the place the Devils dwell in; I feel sometimes a Hell within my self, *Lucifer* keeps his Court in my brest, *Legion* is revived in me. * There are as many Hells, as *Anaxagoras* conceited worlds:] there was more than one Hell in *Magadlene*, when

when there were seven Devils; for every Devil is an Hell unto himself; he holds enough of torture in his own *ubi*, and needs not the misery of circumference to afflict him: and thus a distracted Conscience here, is a shadow or introduction unto Hell hereafter. Who can but pity the merciful intention of those hands that do destroy themselves? the devil, were it in his power, would do the like; which being impossible, his miseries are endless, and he suffers most in that attribute wherein he is impassible, his immortality.

I thank God that with joy I mention it, I was never afraid of Hell, nor never grew pale at the description of that place; I have so fixed my contemplations on Heaven, that I have almost forgot the Idea of Hell, and am afraid rather to lose the Joys of the one, than endure the misery of the other; to be deprived of them, is a perfect Hell, and needs methinks no addition to compleat our afflictions; that terrible term hath never detained me from sin, nor do I owe any good action to the name there-

of: I fear God, yet am not afraid of him; his Mercies make me ashamed of my sins, before his Judgements afraid thereof: these are the forced and secondary method of his wisdom, which he useth but as the last remedy, and upon provocation; a course rather to deter the wicked; than incite the vertuous to his worship. I can hardly think there was ever any scared into Heaven; they go the fairest way to Heaven, that would serve God without a Hell; other Mercenaries, that crouch unto him in fear of Hell, though they term themselves the servants, are indeed but the slaves of the Almighty.

Sec. 53. And to be true, and speak my soul, when I survey the occurrences of my life, and call into account the Finger of God, I can perceive nothing but an abyss and mass of mercies, either in general to mankind, or in particular to my self: and whether out of the prejudice of my affection, or an inverting and partial conceit of his mercies, I know not; but those which others term crosses, afflictions, judgements, misfortunes, to me who inquire

quire farther into them than their visible effects, they both appear, and in event have ever proved the secret and dissembled favours of his affection. It is a singular piece of Wisdom to apprehend truly, and without passion, the Works of God; and so well to distinguish his Justice from his Mercy, as not mis-call those noble Attributes: yet it is likewise an honest piece of Logick, so to dispute and argue the proceedings of God, as to distinguish even his judgements into mercies. For God is merciful unto all, because better to the worst, than the best deserve; and to say he punisheth none in this world, though it be a Paradox, is no absurdity. To one that hath committed Murther, if the Judge should only ordain a Fine, it were a madness to call this a punishment, and to repine at the sentence, rather than admire the clemency of the Judge. Thus our offences being mortal, & deserving not only Death, but Damnation; if the goodness of God be content to traverse and pass them over with a loss, misfortune, or disease; what frensie were it to term

this punishment, rather than an extremity of mercy; and to groan under the rod of his Judgements, rather than admire the Scepter of his Mercies? Therefore to adore, honour, and admire him, is a debt of gratitude due from the obligation of our nature, states, and conditions; and with these thoughts, he that knows them best, will not deny that I adore him. That I obtain Heaven, and the blis thereof, is accidental, and not the intended work of my devotion; it being a felicity I can neither think to deserve, nor scarce in modesty to expect. For those two ends of us all, either as rewards or punishments, are mercifully ordained and proportionably disposed unto our actions; the one being so far beyond our deserts, the other so infinitely below our demerits.

Scd. 54. There is no Salvation to those that believe not in Christ, that is, say some, since his Nativity, and as Divinity affirmeth, before also; which makes me much apprehend the ends of those honest Worthies and Philosophers which dyed before his Incarnation.

carnation. * It is hard to place those Souls in Hell] whose worthy lives do teach us Vertue on Earth: methinks amongst those many subdivisions of Hell, there might have been one Limbo left for these. What a strange vision will it be to see their Poetical fictions converted into Verities, and their imagined and fancied Furies, into real Devils? how strange to them will sound the History of *Adam*, when they shall suffer for him they never heard of? when they derive their genealogy from the Gods, shall know they are the unhappy issue of sinful man? It is an insolent part of reason, to controvert the Work of God, or question the Justice of his proceedings. Could Humility teach others, as it hath instructed me, to contemplate the infinite and incomprehensible distance betwixt the Creator and the Creature; or did we seriously perpend that one simile of *St. Paul*, *Shall the Vessel say to the Potter, Why hast thou made me thus?* it would prevent these arrogant disputes of reason, nor would we argue the defini-

tive sentence of God, either to Heaven or Hell. Men that live according to the right rule and law of reason, live but in their own kinde, as beasts do in theirs; who justly obey the prescript of their natures, and therefore cannot reasonably demand a reward of their actions, as onely obeying the natural dictates of their reason. It will therefore, and must at last appear, that all salvation is through Christ; which verity I fear these great examples of vertue must confirm, and make it good, how the perfectest actions of earth have no title or claim unto Heaven.

Sen. 55. Nor truly do I think the lives of these or of any other were ever correspondent, or in all points conformable unto their doctrines; it is evident that * *Aristotle* transgressed the rule of his own *Ethicks*;] the *Stoicks* that condemn passion, and command a man to laugh in *Phalaris* his Bull, could not endure without a groan a fit of the Stone or Colick.|| The *Scepticks* that affirmed they knew nothing,] even in that opinion confute themselves, and thought they knew
more

more than all the World beside. *Diogenes* I hold to be the most vain-glorious man of his time, and more ambitious in refusing all Honours, than *Alexander* in rejecting none. Vice and the Devil put a Fallacy upon our Reasons, and provoking us too hastily to run from it, entangle and profound us deeper in it. * The Duke of *Venice*, that weds himself unto the Sea, by a Ring of Gold,] I will not argue of prodigality, because it is a solemnity of good use and consequence in the State : || But the Philosopher that threw his money into the Sea to avoid Avarice, was a notorious prodigal.] There is no road or ready way to vertue; it is not an easie point of art to disentangle our selves from this riddle, or web of Sin : To perfect vertue, as to Religion, there is required a *Panoplia*, or compleat armour; that whilst we lye at close ward against one Vice, we lye not open to the venny of another : and indeed wiser discretions that have the thred of reason to conduct them, offend without pardon ; whereas, under-heads
may

may stumble without dishonour.
 * There go so many circumstances to piece up one good action, that it is a lesson to be good, and we are forced to be vertuous by the book.] Again, the Practice of men holds not an equal pace, yea, and often runs counter to their Theory; we naturally know what is good, but naturally pursue what is evil: the Rhetorick wherewith I perswade another, cannot perswade my self: there is a depraved appetite in us, that will with patience hear the learned instructions of Reason, but yet perform no farther than agrees to its own irregular humour. In brief, we all are monsters, that is, a composition of Man and Beast, wherein we must endeavour to be as the Poets fancy that wise man *Chiron*, that is, to have the Region of Man above that of Beast, and Sense to sit but at the feet of Reason. Lastly, I do desire with God, that all, but yet affirm with men, that few shall know Salvation; that the bridge is narrow, the passage straight unto life: yet those who do confine the Church of
 God,

God, either to particular Nations, Churches or Families, have made it far narrower then our Saviour ever meant it.

* The vulgarity of those judgements that wrap the Church of God in *Strabo's* cloak, and restrain it unto *Europe*,] seem to me as bad Geographers as *Alexander*, who thought he had Conquer'd all the World, when he had not subdued the half of any part thereof: For we cannot deny the Church of God both in *Asia* and *Africa*, if we do not forget the Peregrinations of the Apostles, the deaths of the Martyrs, the Sessions of many, and, even in our reformed judgement, lawful Councils, held in those parts in the minority and nonage of ours: nor must a few differences, more remarkable in the eyes of man, than perhaps in the judgement of God, excommunicate from Heaven one another, much less those Christians who are in a manner all Martyrs, maintaining their Faith in the noble way of persecution, and serving God in the Fire, whereas we honour him in the Sunshine. 'Tis true,

true, we all hold there is a number of Elect, and many to be saved ; yet take our Opinions together , and from the confusion thereof there will be no such thing as salvation, nor shall any one be saved ; for first, the Church of *Rome* condemneth us, we likewise them ; the Sub-reformists and Sectaries sentence the Doctrine of our Church as damnable ; the Atomist, or Familist, reprobates all these ; and all these, them again. Thus whilst the Mercies of God do promise us Heaven, our conceits and opinions exclude us from that place. There must be therefore more than one *St. Peter* ; particular Churches and Sects usurp the gates of Heaven, and turn the key against each other : & thus we go to Heaven against each others wills, conceits & opinions ; and with as much uncharity as ignorance, do err I fear in points not only of our own, but one anothers salvation.

Sect. 57. I believe many are saved, who to man seem reprobated ; and many are reprobated, who in the opinion and sentence of man stand elected : there will appear at the Last day, strange
and

and unexpected examples, both of his Justice and his Mercy; and therefore to define either, is folly in man, and insolency even in the Devils: those acute and subtil spirits in all their sagacity, can hardly divine who shall be saved; which if they could prognostick, their labour were at an end; nor need they compass the earth seeking whom they may devour. * Those who upon a rigid application of the Law, sentence *Solomon* unto damnation,] condemn not onely him, but themselves, and the whole World; for by the Letter, and written Word of God, we are without exception in the state of Death; but there is a prerogative of God, and an arbitrary pleasure above the Letter of his own Law, by which alone we can pretend unto Salvation, and through which *Solomon* might be as easily saved as those who condemn him.

The number of those who pretend unto Salvation, and those infinite swarms who think to pass through the eye of this Needle, have much amazed me. That name and compellation

compellation of *little Flock*, doth not comfort, but deject my Devotion, especially when I reflect upon mine own unworthiness, wherein, according to my humble apprehensions, I am below them all. I believe there shall never be an Anarchy in Heaven, but as there are Hierarchies amongst the Angels, so shall there be degrees of priority amongst the Saints. Yet is it (I protest) beyond my ambition to aspire unto the first ranks; my desires onely are, & I shall be happy therein, to be but the last man, & bring up the Rere in Heaven.

Sec. 59.

Again, I am confident, and fully perswaded, yet dare not take my oath of my Salvation: I am as it were sure, and do believe without all doubt, that there is such a City as *Constantinople*; yet for me to take my Oath thereon, were a kinde of Perjury, because I hold no infallible warrant from my own sense to confirm me in the certainty thereof: And truly, though many pretend an absolute certainty of their Salvation, yet when an humble Soul shall contemplate our own unworthiness, she shall

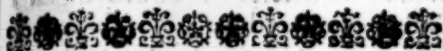
meet

meet with many doubts, and suddenly finde how little we stand in need of the precept of St. Paul, *Work out your salvation with fear and trembling.* That which is the cause of my Election, I hold to be the cause of my Salvation, which was the mercy and beneplacit of God, before I was, or the foundation of the World. *Before Abraham was, I am,* is the saying of Christ; yet is it true in some sense, if I say it of my self; for I was not onely before my self, but *Adam*, that is, in the Idea of God, and the decree of that Synod held from all Eternity. And in this sense, I say, the World was before the Creation, and at an end before it had a beginning; and thus was I dead before I was alive; though my grave be *England*, my dying place was Paradise; and *Eve* miscarried of me, before she conceiv'd of *Cain*.

Insolent zeals that do decry good *S. A. 60.* Works, and rely onely upon Faith, take not away merit: for depending upon the efficacy of their Faith, they enforce the condition of God, and in a more sophistical way do seem to chal-

challenge Heaven. It was decreed by God, that only those that lapt in the water like Dogs, should have the honour to destroy the *Midianites*; yet could none of those justly challenge, or imagine he deserved that honour thereupon. I do not deny, but that true Faith, and such as God requires, is not onely a mark or token, but also a means of our Salvation; but where to finde this, is as obscure to me, as my last end. And if our Saviour could object unto his own Disciples and Favourites, a Faith, that, to the quantity of a grain of Mustard seed, is able to remove Mountains; surely that which we boast of, is not any thing, or at the most, but a remove from nothing. This is the Tenor of my belief; wherein, though there be many things singular, and to the humour of my irregular self; yet if they square not with maturer judgements, I disclaim them, and do no further favour them, than the learned and best judgements shall authorize them.

The



The second Part.

Now for that other vertue of *S. A. 1.*
N Charity, without which Faith
 is a meer notion, and of no existence,
 I have ever endeavoured to nourish
 the merciful disposition and humane
 inclination I borrowed from my Pa-
 rents, and regulate it to the written
 and prescribed Laws of Charity; and
 if I hold the true Anatomy of my
 self, I am delineated and naturally
 framed to such a piece of vertue: for
 I am of a constitution so general,
 that it comforts and sympathizeth
 with all things; I have no antipathy,
 or rather Idio-syncrasie, in dyet, hu-
 mour, air, any thing: * I wonder
 not at the *French* for their dishes of
 Frogs, Snails,] and Toadstools; nor
 at the *Jews* for Locusts and Grass-
 hoppers; but being amongst them,
 make them my common Viands; and
 I finde they agree with my Stomack

as well as theirs. I could digest a Sallad gathered in a Church-yard, as well as in a Garden. I cannot start at the presence of a Serpent, Scorpion, Lizard, or Salamander ; at the sight of a Toad or Viper, I finde in me no desire to take up a stone to destroy them. I feel not in my self those common Antipathies that I can discover in others : Those National repugnances do not touch me, nor do I behold with prejudice the *French*, *Italian*, *Spaniard* and *Dutch* ; but where I finde their actions in balance with my Country-men's, I honour, love, and embrace them in some degree : I was born in the eighth Climate, but seem for to be framed and constellated unto all : I am no Plant that will not prosper out of a Garden. All places, all airs make unto me one Country ; I am in *England*, every where, and under any Meridian : I have been shipwrackt, yet am not enemy with the Sea or Winds ; I can study, play, or sleep in a Tempest. In brief, I am averse from nothing ; my Conscience would give me the lye if I should absolutely

lutely detest or hate any essence but the Devil, or so at least abhor any thing, but that we might come to composition. If there be any among those common objects of hatred I do contemn and laugh at, it is that great enemy of Reason, Vertue and Religion, the Multitude, that numerous piece of monstrosity, which taken asunder seem men, and the reasonable creatures of God; but confused together, make but one great beast, and a monstrosity more prodigious then Hydra: it is no breach of Charity to call these Fools; it is the style all holy Writers have afforded them, set down by *Solomon* in Canonical Scripture, and a point of our Faith to believe so. Neither in the name of Multitude do I onely include the base and minor sort of people; there is a rabble even amongst the Gentry, a sort of Plebeian heads, whose fancy moves with the same wheel as these; men in the same Level with Mechanicks, though their fortunes do somewhat guild their infirmities, and their purses compound for their follies. But as in

casting account, three or four men together come short in account of one man placed by himself below them: So neither are a troop of these ignorant Doradoes, of that true esteem and value, as many a forlorn person, whose condition doth place them below their feet. Let us speak like Politicians, there is a Nobility without Heraldry, a natural dignity, whereby one man is ranked with another, another filed before him, according to the quality of his Desert, and preheminance of his good parts. Though the corruption of these times, and the byas of present practice wheel another way, thus it was in the first and primitive Common-wealths, and is yet in the integrity and Cradle of well-order'd Polities, till corruption getteth ground, ruder desires labouring after that which wiser considerations condemn, every one having a liberty to amass and heap up riches, and they a license or faculty to do or purchase any thing.

Sect. 2.

This general and indifferent temper of mine, doth more neerly dispose

dispose me to this noble vertue. It is a happiness to be born and framed unto vertue, and to grow up from the seeds of nature, rather than the inoculation and forced graffs of education: yet if we are directed onely by our particular Natures, and regulate our inclinations by no higher rule than that of our reasons, we are but Moralists; Divinity will still call us Heathens. Therefore this great work of charity, must have other motives, ends, and impulsions: I give no alms to satisfie the hunger of my Brother, but to fulfil and accomplish the Will and Command of my God; I draw not my purse for his sake that demands it, but his that enjoyned it; I relieve no man upon the Rhetorick of his miseries, nor to content mine own commiserating disposition: for this is still but moral charity, and an act that oweth more to passion than reason. He that relieves another upon the bare suggestion and bowels of pity, doth not this so much for his sake, as for his own: for by compassion we make others misery our

own; and so by relieving them, we relieve our selves also. It is as erroneous a conceit to redress other Mens misfortunes upon the common considerations of merciful natures, that it may be one day our own case; for this is a sinister and politick kind of charity, whereby we seem to bespeak the pities of men in the like occasions: and truly I have observed that those professed Eleemosynaries, though in a croud or multitude, do yet direct and place their petitions on a few and selected persons: there is surely a Physiognomy, which those experienced and Master-Mendicants observe; whereby they instantly discover a merciful aspect, and will single out a face, wherein they spy the signatures and marks of Mercy: for there are mystically in our faces certain Characters which carry in them the motto of our Souls, wherein he that can read *A. B. C.* may read our natures. I hold moreover that there is a Phytognomy, or Physiognomy, not onely of men, but of Plants and Vegetables; and in every one of them, some outward

ward figures which hang as signes or
bushes of their inward forms. The
Finger of God hath left an Inscripti-
on upon all his works, not graphical,
or composed of Letters, but of their
several forms, constitutions, parts,
and operations, which aptly joyned
together do make one word that
doth express their natures. By these
Letters God calls the Stars by their
names, and by this Alphabet *Adam*
assigned to every creature a name
peculiar to its Nature. Now there
are besides these Characters in our
Faces, certain mystical figures in our
Hands, which I dare not call meer
dashes, strokes, *a la volée*, or at ran-
dom, because delineated by a Pencil
that never works in vain; and hereof
I take more particular notice, be-
cause I carry that in mine own hand,
which I could never read of, nor
discover in another. *Aristotle* I con-
fess, in his acute, and singular book
of Physiognomy, hath made no men-
tion of Chiromancy; yet I believe
the *Egyptians*, who were neerer ad-
dicted to those abstruse and mystical
sciences, had a knowledge therein;

to which those vagabond and counterfeit *Egyptians* did after pretend, and perhaps retained a few corrupted principles, which sometimes might verifieth their prognosticks.

It is the common wonder of all men, * how among so many millions of faces, there should be none alike:] Now contrary, I wonder as much how there should be any : he that shall consider how many thousand several words have been carelessly and without study composed out of 24 Letters ; withal , how many hundred lines there are to be drawn in the Fabrick of one Man ; shall easily finde that this variety is necessary : And it will be very hard that they shall so concur, as to make one portraict like another. Let a Painter carelessly limb out a million of Faces, and you shall finde them all different ; yea let him have his Copy before him, yet after all his art there will remain a sensible distinction ; for the pattern or example of every thing is the perfectest in that kinde, whereof we still come short, though we transcend or go beyond it, because

cause herein it is wide, and agrees not in all points unto the Copy. Nor doth the similitude of Creatures disparage the variety of Nature, nor any way confound the Works of God. For even in things alike there is diversity ; and those that do seem to accord , do manifestly disagree. And thus is man like God ; for in the same things that we resemble him, we are utterly different from him. There was never any thing so like another, as in all points to concur; there will ever some reserved difference slip in, to prevent the identity, without which, two several things would not be alike, but the same, which is impossible.

But to return from Philosophy to *scilicet* 3. Charity : I hold not so narrow a conceit of this vertue, as to conceive that to give Alms, is onely to be Charitable, or think a piece of Liberality can comprehend the Total of Charity ; Divinity hath wisely divided the act thereof into many branches, and hath taught us in this narrow way, many paths unto goodness: as many ways as we may do good, so many ways we may be charitable : there are infirmities, not onely of Bod.

Body, but of Soul and Fortunes, which do require the merciful hand of our abilities. I cannot contemn a man for ignorance, but behold him with as much pity as I do *Lazarus*. It is no greater Charity to cloath his body, than apparel the nakedness of his Soul. It is an honourable object to see the reasons of other men wear our Liveries, and their borrowed understandings do homage to the bounty of ours: It is the cheapest way of beneficence, and like the natural charity of the Sun, illuminates another without obscuring it self. To be reserved and caitiff in this part of goodness, is the sordidest piece of coverousness, and more contemptible than the pecuniary Avarice. To this (as calling my self a Scholar) I am obliged by the duty of my condition: I make not therefore my head a grave, but a treasure of knowledge; I intend no Monopoly, but a community in learning; I study not for my own sake onely, but for theirs that study not for themselves. I envy no man that knows more than my self, but pity them
them

them that know less. I instruct no man as an exercise of my knowledge, or with an intent rather to nourish and keep it alive in mine own head, than beget and propagate it in his; and in the midst of all my endeavours, there is but one thought that dejects me, that my acquired parts must perish with my self, nor can be Legacyed among my honoured Friends. I cannot fall out, or condemn a man for an error, or conceive why a difference in Opinion should divide an affection: For Controversies, Disputes, and Argumentations, both in Philosophy, and in Divinity, if they meet with discreet and peaceable natures, do not infringe the Laws of Charity: in all disputes, so much as there is of passion, so much there is of nothing to the purpose; for then Reason, like a bad Hound, spends upon a false scent, and forsakes the question first started. And this is one reason why Controversies are never determined; for though they be amply proposed, they are scarce at all handled, they do so swell with unnecessary Digressions;

sions; and the Parenthesis on the party, is often as large as the main discourse upon the subject. The Foundations of Religion are already established, and the Principles of Salvation subscribed unto by all; there remains not many Controversies worth a Passion, & yet never any disputed without, not onely in Divinity, but inferiour Arts: * What a *Βατραχομυομαχία* and hot skirmish is betwixt S. and T. in *Lucian*:] How do Grammarians hack and slash for the Genitive case in *Jupiter*? How do they break their own pates, to salve that of *Priscian*? *Si foret interris, rideret Democritus*. Yea, even amongst wiser militants, how many wounds have been given, and credits slain, for the poor victory of an opinion, or beggerly conquest of a distinction? Scholars are men of Peace, they bear no Arms, || but their tongues are sharper than *Aſius* his razor,] their Pens carry farther, and give a lowder report than Thunder: I had rather stand in the shock of a Basilisco, than in the fury of a merciless Pen. It is not meer Zeal to Learning,

or Devotion to the Muses, that wiser Princes Patron the Arts, and carry an indulgent aspect unto Scholars; but a desire to have their names eternized by the memory of their writings, and a fear of the revengeful Pen of succeeding ages: for these are the men, that when they have played their parts, and had their *exits*, must step out and give the moral of their Scenes, and deliver unto Posterity an Inventory of their Vertues and Vices. And surely there goes a great deal of Conscience to the compiling of an History: there is no reproach to the scandal of a Story; it is such an authentick kinde of falsehood, that with authority belies our good names to all Nations and Posterity.

There is another offence unto Charity, which no Author hath ever written of, and few take notice of, and that's the reproach, not of whole professions, mysteries and conditions, but of whole Nations, wherein by opprobrious Epithets we miscale each other, and by an uncharitable Logick, from a disposition in a few, conclude a habit in all.

*Le mutin Anglois, & le brave Escossois ;
 Le bougre Italian, et le fol Francois ;
 Le poultron Romani, le larron de Gasconne,
 L'Espagnol superbe, & l' Aleman yurongni.*

* *St. Paul*, that calls the *Cretians* lyers, doth it but indirectly, and upon quotation of their own Poets.]
 ¶ It is as bloody a thought in one way, as *Neroe's* was in another. For by a word we wound a thousand,] and at one blow assassine the honour of a Nation. It is as compleat a piece of madness to miscale and rave against the times; or think to recal men to reason, by a fit of passion: *Democritus*, that thought to laugh the times into goodness, seems to me as deeply *Hypochondriack*, as *Heraclitus* that bewailed them; it moves not my spleen to behold the multitude in their proper humours, that is, in their fits of folly and madness, as well understanding that wisdom is not prophan'd unto the World, and 'tis the priviledge of a few to be Vertuous. They that endeavour to abolish Vice, destroy also Vertue; for contraries, though they destroy one another, are yet in life of one another

ther. Thus Vertue (abolish vice) is an Idea : again, the community of sin doth not disparage goodness ; for when Vice gains upon the major part, Vertue, in whom it remains, becomes more excellent ; and being lost in some, multiplies its goodness in others, which remain untouched, and persist intire in the general inundation. I can therefore behold Vice without Satyr, content onely with an admonition, or instructive reprehension ; for Noble Natures, and such as are capable of goodness, are railed into vice, that might as easily be admonished into vertue ; and we should be all so far the Orators of goodness, as to protect her from the power of Vice, and maintain the cause of injured truth. No man can justly censure or condemn another, because indeed no man truly knows another. This I perceive in my self ; for I am in the dark to all the world, and my nearest friends behold me but in a cloud : those that know me but superficially, think less of me than I do of my self ; those of my neer acquaintance

rance think more: God, who truly knows me, knows that I am nothing; for he onely beholds me, and all the world, who looks not on us through a derived ray, or a trajection of a sensible species, but beholds the substance without the helps of accidents, and the forms of things, as we their operations. Further, no man can judge another, because no man knows himself; for we censure others but as they disagree from that humour which we fancy laudable in our selves, and commend others but for that wherein they seem to quadrate and consent with us. So that in conclusion, all is but that we all condemn, Self-love. 'Tis the general complaint of these times, and perhaps of those past, that charity grows cold; which I perceive most verified in those which most do manifest the fires and flames of zeal; for it is a vetue that best agrees with coldest natures, and such as are complexioned for humility: But how shall we expect Charity towards others, when we are uncharitable to our selves? Charity

ity begins at home, is the voice of the World; yet is every man his greatest enemy, and as it were, his own Executioner. *Non occides*, is the Commandment of God, yet scarce observed by any man; for I perceive every man is his own *Atropos*, and lends a hand to cut the thred of his own days. *Cain* was not therefore the first Murtherer, but *Adam*, who brought in death; wherefore he beheld the practice and example in his own son *Abel*, and saw that verified in the experience of another, which faith could not perswade him in the Theory of himself.

There is, I think, no man that apprehends his own miseries less than my self, and no man that so neerly apprehends anothers. I could lose an arm without a tear, and with few groans, methinks, be quartered into pieces; yet can I weep most seriously at a Play, and receive with true passion, the counterfeit griefs of those known and professed Impostures. It is a barbarous part of inhumanity to add unto any afflicted parties misery, or indeavour to multiply

tiply in any man, a passion, whose single nature is already above his patience : this was the greatest affliction of *Job* ; and those oblique expostulations of his Friends, a deeper injury than the down-right blows of the Devil. It is not the tears of our own eyes onely , but of our friends also, that do exhaust the current of our sorrows ; which falling into many streams, runs more peaceably, and is contented with a narrower channel. It is an act within the power of charity, to translate a passion out of one brest into another, and to divide a sorrow almost out of it self ; for an affliction, like a dimension, may be so divided, as if not indivisible, at least to become insensible. Now with my friend I desire not to share or participate, but to engross his sorrows, that by making them mine own, I may more easily discuss them ; for in mine own reason , and within my self, I can command that, which I cannot intreat without my self, and within the circle of another. I have often thought those noble pairs and examples

ples of friendship not so truly Histories of what had been, as fictions of what should be; but I now perceive nothing in them but possibilities, nor any thing in the Heroick examples of *Damon* and *Pythias*, *Achilles* and *Patroclus*, which methinks upon some grounds I could not perform within the narrow compass of my self. That a man should lay down his life for his friend, seems strange to vulgar affections, and such as confine themselves within that worldly principle, Charity begins at home. For mine own part, I could never remember the relations that I held unto my self, nor the respect that I owe unto my own nature, in the cause of God, my Country, and my Friends. Next to these three, I do embrace my self: I confess I do not observe that order that the Schools ordain our affections, to love our Parents, Wives, Children, and then our Friends; for excepting the injunctions of Religion, I do not finde in my self such a necessary and indissoluble Sympathy to all those of my bloud. I hope I do not break

the fifth Commandment, if I conceive I may love my friend before the nearest of my blood, even those to whom I owe the principles of life: I never yet cast a true affection on a woman, but I have loved my friend as I do vertue, my soul, my God. From hence me thinks I do conceive how God loves man, what happiness there is in the love of God. Omitting all other, there are three most mystical unions; two natures in one person; three persons in one nature; one soul in two bodies. For though indeed they be really divided, yet are they so united, as they seem but one, and make rather a duality than two distinct souls.

Sect. 6. There are wonders in true affection; it is a body of *Enigma's*, mysteries and riddles; wherein two so become one, as they both become two: I love my friend before my self, and yet methinks I do not love him enough: some few months hence, my multiplied affection will make me believe I have not loved him at all: when I am from him, I am dead till I be with him; when I

am with him, I am not satisfied, but would still be nearer him. United souls are not satisfied with imbraces, but desire to be truly each other; which being impossible, their desires are infinite, and proceed without a possibility of satisfaction. Another misery there is in affection, that whom we truly love like our own, we forget their looks, nor can our memory retain the Idea of their faces; and it is no wonder: for they are our selves, and our affection makes their looks our own. This noble affection falls not on vulgar and common constitutions, but on such as are mark'd for vertue: he that can love his friend with this noble ardour, will in a competent degree affect all. Now if we can bring our affections to look beyond the body, and cast an eye upon the soul, we have found out the true object, not onely of friendship, but Charity; and the greatest happiness that we can bequeath the soul, is that wherein we all do place our last felicity, Salvation; which though it be not in our power to bestow, it is

in our charity, and pious invocations to desire, if not procure and further. I cannot contentedly frame a prayer for my self in particular, without a catalogue for my friends; nor request a happiness wherein my sociable disposition doth not desire the fellowship of my neighbour. I never hear the Toll of a passing Bell, though in my mirth, without my prayers and best wishes for the departing spirit : I cannot go to cure the body of my Patient, but I forget my profession, and call unto God for his soul : I cannot see one say his prayers, but in stead of imitating him, I fall into a supplication for him, who perhaps is no more to me than a common nature : and if God hath vouchsafed an ear to my supplications, there are surely many happy that never saw me, and enjoy the blessing of mine unknown devotions. To pray for Enemies, that is, for their salvation, is no harsh precept, but the practice of our daily and ordinary devotions. * I cannot believe the story of the Italian;] our bad wishes and uncharitable desires

desires proceed no further than this life; it is the Devil, and the uncharitable votes of Hell, that desire our misery in the world to come.

To do no injury, nor take none, *S. 8. 7.* was a principle, which to my former years, and impatient affections, seemed to contain enough of Morality; but my more settled years, and Christian constitution, have fallen upon severer resolutions. I can hold there is no such thing as injury; that if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury; that to hate another, is to maligne himself; that the truest way to love another, is to despise our selves. I were unjust unto mine own Conscience, if I should say I am at variance with any thing like my self. I find there are many pieces in this one fabrick of man; this frame is raised upon a mass of Antipathies: I am one me-thinks, but as the World; wherein notwithstanding there are a swarm of distinct essences, and in them another world of contrarieties; we carry private and domestick enemies

within, publick and more hostile adversaries without. The Devil, that did but buffet *St. Paul*, plays me thinks at sharp with me: Let me be nothing, if within the compass of my self, I do not finde the battail of *Lepanto*, Passion against Reason, Reason against Faith, Faith against the Devil, and my Conscience against all. There is another man within me, that's angry with me, rebukes, commands, and dastards me. I have no Conscience of Marble, to resist the hammer of more heavy offences; nor yet too soft and waxen, as to take the impression of each single peccadillo or scape of infirmity: I am of a strange belief, that it is as easie to be forgiven some sins, as to commit some others. For my Original sin, I hold it to be washed away in my Baptism; for my actual transgressions, I compute and reckon with God, but from my last repentance, Sacrament, or general absolution; and therefore am not terrified with the sins or madness of my youth. I thank the goodness of God,
 * I have no sins that want a name,

I am not singular in offences; my transgressions are Epidemical, and from the common breath of our corruption. For there are certain tempers of body, which matcht with an humorous depravity of minde, do hatch and produce vitiosities, whose newness and monstrosity of nature admits no name; || this was the temper of that Lecher that carnal'd with a Statua,]* and constitution of *Nero* in his Spintrian recreations.] For the Heavens are not onely fruitful in new and unheard-of stars, the Earth in plants and animals; but mens mindes also in villany and vices: now the dulness of my reason, and the vulgarity of my disposition, never prompted my invention, nor solicited my affection unto any of those; yet even those common and quotidian infirmities that so necessarily attend me, and do seem to be my very nature, have so dejected me, so broken the estimation that I should have otherwise of my self, that I repute my self the most abjectest piece of mortality: Divines prescribe a fit of sorrow to repentance;

tance ; there goes indignation, anger, sorrow, hatred, into mine ; passions of a contrary nature, which neither seem to suite with this action, nor my proper constitution. It is no breach of charity to our selves, to be at variance with our Vices ; nor to abhor that part of us, which is an enemy to the ground of charity, our God ; wherein we do but imitate our great selves the world, whose divided Antipathies and contrary faces do yet carry a charitable regard unto the whole by their particular discords, preserving the common harmony, and keeping in fetters those powers, whose rebellions once Masters, might be the ruine of all.

Scilicet. 8.

I thank God, amongst those millions of Vices I do inherit and hold from *Adam*, I have escaped one, and that a mortal enemy to Charity, the first and father-sin, not onely of man, but of the devil, Pride ; a vice whose name is comprehended in a Monosyllable, but in its nature not circumscribed with a world ; I have escaped it in a condition that can hardly

hardly avoid it: those petty acquisitions and reputed perfections that advance and elevate the conceits of other men, add no feathers unto mine. * I have seen a Grammarian tower and plume himself over a single line in *Horace*,] and shew more pride in the construction of one Ode, than the Author in the composition of the whole book. For my own part, besides the *Jargon* and *Patois* of several Provinces, I understand no less than six Languages; yet I protest I have no higher conceit of my self, than had our Fathers before the confusion of *Babel*, when there was but one Language in the World, and none to boast himself either Linguist or Critick. I have not onely seen several Countries, beheld the nature of their Climes, the Chorography of their Provinces, Topography of their Cities, but understood their several Laws, Customs and Policies; yet cannot all this perswade the dulness of my spirit unto such an opinion of my self, as I behold in nimbler and conceited heads, that never looked a degree

grees beyond their nests. I know the names, and somewhat more, of all the Constellations in my Horizon; yet I have seen a prating Mariner, that could onely name the pointers and the North Star, out-talk me, and conceit himself a whole Sphere above me. I know most of the Plants of my Country, and of those about me; yet methinks I do not know so many as when I did but know a hundred, and had scarcely ever Simplified further than Cheap-side: for indeed, heads of capacity, and such as are not full with a handful, or easie measure of knowledge, think they know nothing, till they know all; which being impossible, they fall upon the opinion of *Socrates*, and onely know they know not any thing. * I cannot think that *Homer* pin'd away upon the riddle of the fisherman,] or || that *Aristotle*, who understood the uncertainty of knowledge, and confessed so often the reason of man too weak for the works of nature, did ever drown himself upon the flux and reflux of *Enripus*.] We do but learn to day, what our better

better advanced judgements will
 teach to morrow: and || *Aristotle*
 doth not instruct us, as *Plato* did
 him; that is, to confute himself.] I
 have run through all sorts, yet finde
 no rest in any: though our first stu-
 dies and *junior* endeavours may style
 us Peripateticks, Stoicks, or Acade-
 micks; yet I perceive the wisest
 heads prove, at last, almost all Sce-
 pricks, and stand like *Janus* in the
 field of knowledge. I have therefore
 one common and authentick Philoso-
 phy I learned in the Schools, where-
 by I discourse and satisfie the rea-
 son of other men; another more re-
 served, and drawn from experience,
 whereby I content mine own. *Solo-
 mon*, that complained of ignorance
 in the height of knowledge, hath not
 only humbled my conceits, but dis-
 couraged my endeavours. There is
 yet another conceit that hath some-
 times made me shut my books, which
 tells me it is a vanity to waste our
 days in the blinde pursuit of know-
 ledge; it is but attending a little
 longer, and we shall enjoy that by
 instinct and infusion, which we en-
 deavour

deavour all here by labour and inquisition : it is better to sit down in a modest ignorance, and rest contented with the natural blessing of our own reasons, than buy the uncertain knowledge of this life, with sweat and vexation, which Death gives every fool *gratis*, and is an accessory of our glorification.

Sect. 9. I was never yet once, and commend their resolutions who never marry twice: not that I disallow of second marriage; as neither in all cases of Polygamy, which considering some times, and the unequal number of both sexes, may be also necessary. The whole World was made for man, but the twelfth part of man for woman: Man is the whole World, and the Breath of God; Woman the Rib, and crooked piece of man. * I could be content that we might procreate like trees] without conjunction, or that there were any way to perpetuate the world without this trivial and vulgar way of coition; it is the foolishhest act a wise man commits in all his life, nor is there any thing that will more deject his

his cool'd imagination, when he shall consider what an odd and unworthy piece of folly he hath committed. I speak not in prejudice, nor am averse from that sweet Sex, but naturally amorous of all that is beautiful; I can look a whole day with delight upon a handsome Picture, though it be but of an Horse. It is my temper, and I like it the better, to affect all harmony; and sure there is musick even in the beauty, and the silent note which *Cupid* strikes, far sweeter than the sound of an instrument. For there is a musick where ever there is a harmony, order or proportion; and thus far we may maintain the musick of the Sphears: for those well-ordered motions, and regular paces, though they give no sound unto the ear, yet to the understanding they strike a note most full of harmony. Whatsoever is harmonically composed, delights in harmony; which makes me much distrust the symmetry of those heads which declaim against all Church-Musick. For my self, not onely from my obedience, but my particular genius, I do embrace

brace it: for even that vulgar and Tavern-Musick, which makes one man merry, another mad, strikes in me a deep fit of devotion, and a profound contemplation of the first Composer; there is something in it of Divinity more than the ear discovers: it is an Hieroglyphical and shadowed lesson of the whole world, and creatures of God, such a melody to the ear, as the whole world well understood, would afford the understanding. In brief, it is a sensible fit of that harmony, which intellectually sounds in the ears of God. I will not say with *Plato*, the soul is an harmony, but harmonical, and hath its nearest sympathy unto Musick: thus some whose temper of body agrees, and humours the constitution of their souls, are born Poets, though indeed all are naturally inclined unto Rhythme. || This made *Tacitus* in the very first line of his *Stoty*, fall upon a verse; and *Cicero* the worst of Poets, but * de-claiming for a Poet, falls in the very first sentence upon a perfect || Hexameter. I feel not in me those sordid

|| *Urben
Romam in
principio
Reges ha-
buere.*

* *Pro Ar-
chia Poeta.*

|| *In qua
me non in-
ficior me-
diocriter
esse.*

and

and unchristian desires of my profession; I do not secretly implore and wish for Plagues, rejoyce at Famines, revolve Ephemerides and Almanacks, in expectation of malignant Aspects, fatal Conjunctions and Eclipses: I rejoyce not at unwholesome Springs, nor unseasonable Winters; my Prayer goes with the Husbandman's; I desire every thing in its proper season, that neither men nor the times be put out of temper. Let me be sick my self, if sometimes the malady of my patient be not a disease unto me, I desire rather to cure his infirmities than my own necessities: where I do him no good, methinks it is scarce honest gain; though I confess 'tis but the worthy salary of our well-intended endeavours: I am not only ashamed, but heartily sorry, that besides death, there are diseases incurable; yet not for my own sake, or that they be beyond my Art, but for the general cause and sake of humanity, whose common cause I apprehend as mine own: And to speak more generally, those three Noble Professi-

ons which all civil **Common-wealths** do honour, are raised upon the fall of *Adam*, and are not any way exempt from their infirmities; there are not onely diseases incurable in **Physick**, but cases indissolvable in **Laws**, Vices incorrigible in **Divinity**: if general Councils may erre, I do not see why particular Courts should be infallible; their perfectest rules are raised upon the erroneous reasons of Man; and the Laws of one, do but condemn the rules of another; as *Aristotle* oft-times the opinions of his Predecessors, because, though agreeable to reason, yet were not consonant to his own rules, and Logick of his proper principles. Again, to speak nothing of the Sin against the Holy Ghost, whose cure not onely, but whose nature is unknown; I can cure the Gout or Stone in some, sooner than Divinity Pride or Avarice in others. I can cure Vices by Physick, when they remain incurable by Divinity; and shall obey my Pills, when they contemn their precepts. I boast nothing, but plainly say, we all labour against our own
cure

cure; for death is the cure of all diseases. There is no Catholicon or universal remedy I know but this, which though nauseous to queasie stomachs, yet to prepared appetites is Nectar, and a pleasant potion of immortality.

For my Conversation, it is like the *Sol.* 10.
 Sun's, with all men, and with a friendly aspect to good and bad. Methinks there is no man bad, and the worst, best; that is, while they are kept within the circle of those qualities, wherein there is good: there is no mans minde of such discordant and jarring a temper, to which a tunable disposition may not strike a harmony. *Magne virtutes, nec minora vitia*; it is the posse of the best natures, * and may be inverted on the worst;] there are in the most depraved and venomous dispositions, certain pieces that remain untoucht, which by an *Antipersistasis* become more excellent, or by the excellency of their antipathies are able to preserve themselves from the contagion of their enemies vices, and persist intire beyond the general
 M 2 corruption.

Corruption. For it is also thus in natures. The greatest Balsomes do lie enveloped in the bodies of most powerful Corrosives ; I say moreover, and I ground upon experience, * that poysons contain within themselves their own Antidote,] and that which preserves them from the venom of themselves, without which they were not deleterious to others onely, but to themselves also. But it is the corruption that I fear within me, not the contagion of commerce without me. 'Tis that unruly regiment within me, that will destroy me ; 'tis I that do infect my self, || the man without a Navel yet lives in me ;] I feel that original canker corrode and devour me ; and therefore *Defenda me Deus de me* , Lord deliver me from my self, is a part of my Letany, and the first voice of my retired imaginations. There is no man alone, because every man is a *Microcosm*, and carries the whole world about him ; *Nunquam minus solus quàm cum solus* , though it be the Apophthegme of a wise man, is yet true in the mouth of
of

of a fool; for indeed, though in a Wilderness, a man is never alone, not onely because he is with himself, and his own thoughts, but because he is with the Devil, who ever consorts with our solitude, and is that unruly rebel that musters up those disordered motions which accompany our sequestred imaginations: And to speak more narrowly, there is no such thing as solitude, nor any thing that can be said to be alone, and by it self, but God, who is his own circle, and can subsist by himself; all others, besides their dissimilary and Heterogeneous parts, which in a manner multiply their natures, cannot subsist without the concurrence of God, and the society of that hand which doth uphold their natures. In brief, there can be nothing truely alone, and by its self, which is not truely one; and such is onely God: All others do transcend an unity, and so by consequence are many.

Now for my life, it is a miracle of *Sec. II.* thirty years, which to relate, were not a History, but a piece of Poetry, and would sound to common

cars like a Fable ; for the world, I count it not an Inne, but an Hospitall, and a place, not to live, but to dye in. The world that I regard is my self; it is the Microcosm of my own frame that I cast mine eye on; for the other, I use it but like my Globe, and turn it round sometimes for my recreation. Men that look upon my outside, perusing onely my condition and Fortunes, do err in my Altitudes; for I am above *Atlas* his shoulders. The earth is a point not onely in respect of the Heavens above us, but of that heavenly and celestial part within us: that mass of Flesh that circumscribes me, limits not my minde: that surface that tells the Heavens it hath an end, cannot perswade me I have any: I take my circle to be above three hundred and sixty; though the number of the Ark do measure my body, it comprehendeth not my minde: whilst I study to find how I am a Microcosm or little world, I finde my self something more than the great. There is surely a piece of Divinity in us, something that was before the Elements,

ments, and owes no homage unto the Sun. Nature tells me I am the Image of God, as well as Scripture: he that understands not thus much, hath not his introduction or first lesson, and is yet to begin the Alphabet of man. Let me not injure the felicity of others, if I say I am as happy as any; *Ruat cælum, Fiat voluntas tua*, sal- veth all; so that whatsoever hap- pens, it is but what our daily pray- ers desire. In brief, I am content, and what should providence add more? Surely this is it we call Hap- piness, and this do I enjoy, with this I am happy in a dream, and as con- tent to enjoy a happiness in a fancy, as others in a more apparent truth and realty. There is surely a neerer apprehension of any thing that de- lights us in our dreams, than in our waked senses; without this I were unhappy: for my awaked judgement discontents me, ever whispering unto me, that I am from my friend; but my friendly dreams in night re- quire me, and make me think I am within his arms. I thank God for my happy dreams, as I do for my

good rest, for there is a satisfaction unto reasonable desires, and such as can be content with a fit of happiness; and surely it is not a melancholy conceit to think we are all asleep in this world, and that the conceits of this life are as meer dreams to those of the next; as the Phantasms of the night, to the conceit of the day. There is an equal delusion in both, and the one doth but seem to be the embleme or picture of the other; we are somewhat more than our selves in our sleeps, and the slumber of the body seems to be but the waking of the soul. It is the ligation of sense, but the liberty of reason, and our waking conceptions do not match the Fancies of our sleeps. At my Nativity, my Ascendant was the earthly signe of *Scorpius*; I was born in the Planetary hour of *Saturn*, and I think I have a piece of that Leaden Planet in me. I am no way facetious, nor disposed for the mirth and galliardize of company; yet in one dream I can compose a whole Comedy, behold the action, apprehend the

the jests, and laugh my self awake at the conceits thereof: were my memory as faithful as my reason is then fruitful, I would never study but in my dreams; and this time also would I chuse for my devotions: but *our grosser memories have then so little hold of our abstracted understandings, that they forget the story,] and can onely relate to our awaked souls, a confused and broken tale of that that hath passed. *Aristotle*, who hath written a singular Tract of Sleep, hath not methinks thoroughly defined it; nor yet *Galen*, though he seem to have corrected it: for those *Noctambuloes* and night-walkers, though in their sleep, do yet injoy the action of their senses: we must therefore say that there is something in us that is not in the jurisdiction of *Morpheus*; and that those abstracted and ecstasick souls do walk about in their own corps, as spirits with the bodies they assume, wherein they seem to hear, and feel, though indeed the Organs are destitute of sense, and their natures of those faculties that should

should inform them. Thus it is observed, that men sometimes upon the hour of their departure, do speak and reason above themselves. For then the soul begins to be freed from the ligaments of the body, begins to reason like herself, and to discourse in a strain above mortality.

Scd. 12. We term sleep a death, and yet it is waking that kills us, and destroys those spirits that are the house of life. 'Tis indeed a part of life that best expresseth death; for every man truly lives, so long as he acts his nature, or someway makes good the faculties of himself: *Themistocles* therefore that slew his Souldier in his sleep, was a merciful Executioner; 'tis a kinde of punishment the mildness of no laws hath invented; * I wonder the Fancy of *Lucan* and *Seneca* did not discover it.] It is that death by which we may be literally said to dye daily; a death which *Adam* dyed before his mortality; a death whereby we live a middle and moderating point between life and death; in fine, so like death, I dare not trust it without my prayers, and an
half

alf adieu unto the world, and take
my farewel in a Colloquy with God.

The night is come: like to the day,
Depart not thou great God away.
Let not my sins, black as the night,
Eclipse the lustre of thy light.
Keep still in my Horizon; for to me
The Sun makes not the day, but thee.
Thou whose nature cannot sleep,
On my temples centry keep;
Guard me 'gainst these watchful foes,
Whose eyes are open while mine close.
Let no dreams my head infest,
But such as Jacobs temples blest.
While I do rest, my Soul advance;
Make my sleep a holy trance:
That I may, my rest being wrought,
Awake into some ho'y thought;
And with as active vigour run
My course, as doth the nimble Sun.
Sleep is a death; O make me try,
By sleeping, what it is to die:
And as gently lay my head
On my grave, as now my bed.
Howe'er I rest, great God, let me
Awake again at least with thee.
And thus assur'd, behold I lie
Securely, or to wake or die.
These are my drowsie days; in vain
I do now wake to sleep again:
O come that hour, when I shall never
Sleep again, but wake for ever.

This

This is the Dormative I take to bedward; I need no other *Laudanum* than this to make me sleep; after which, I close mine eyes in security, content to take my leave of the Sun, and sleep unto the resurrection.

- Sid. 13.** The method I should use in distributive justice, I often observe in communicative; and keep a Geometrical proportion in both, whereby becoming equable to others, I become unjust to my self, and supererogate in that common principle, *Do unto others as thou wouldst be done unto thy self*. I was not born unto riches, neither is it I think my Star to be wealthy; or if it were, the freedom of my minde, and frankness of my disposition, were able to contradict and cross my fates: for to me avarice seems not so much a vice, as a deplorable piece of madness; * to conceive our selves Urinals, or be perswaded that we are dead, is not so ridiculous,] nor so many degrees beyond the power of Hellebore, at this. The opinions of Theory, and positions of men, are not

not so void of reason, as their pra-
tised conclusions : some have held
that Snow is black, that the earth
moves, that the Soul is air, fire, wa-
ter ; but all this is Philosophy, and
there is no *delirium*, if we do but
speculate the folly and disputable
storage of avarice to that subterra-
neous Idol, and God of the Earth.
I do confess I am an Atheist, I cannot
perswade my self to honour that
the world adores ; whatsoever ver-
tue its prepared substance may have
within my body, it hath no influence
nor operation without : I would
not entertain a base design, or an
action that should call me villain,
for the Indies ; and for this onely
do I love and honour my own
soul, and have methinks two arms
too few to embrace my self. *Ari-
stotle* is too severe, that will not
allow us to be truly liberal with-
out wealth, and the bountiful
hand of Fortune ; if this be true,
I must confess I am charitable one-
ly in my liberal intentions, and
bountiful well-wishes. But if
the example of the Mite be not
onely

only an act of wonder, but an example of the noblest Charity, surely poor men may also build Hospitals, and the rich alone have not erected Cathedrals. I have a private method which others observe not. I take the opportunity of my self to do good; I borrow occasion of Charity from mine own necessities, and supply the wants of others, when I am in most need my self; for it is an honest stratagem to make advantage of our selves, and so to husband the acts of vertue, that where they were defective in one circumstance, they may repay their want, and multiply their goodness in another. I have not *Pern* in my desires, but a competence, and ability to perform those good works, to which he hath inclined my nature. He is rich, who hath enough to be charitable; and it is hard to be so poor, that a noble minde may not finde away to this piece of goodness. *He that giveth to the poor, lendeth to the Lord*; there is more Rhetorick in that one sentence, than in a Library of Sermons; and indeed if those

sentences

sentences were understood by the Reader, with the same Emphasis as they are delivered by the Author, we needed not those Volumes of instructions, but might be honest by an Epitome. Upon this motive only I cannot behold a Beggar without relieving his necessities with my Purse, or his Soul with my Prayers; these scenical and accidental differences between us, cannot make me forget that common and untoucht part of us both; there is under these *Cantoes* and miserable outsidcs, these mutilate and semi-bodies, a soul of the same alloy with our own, whose Genealogy is Gods as well as ours, and in as fair a way to Salvation as our selves. Statists that labour to contrive a Common-wealth without our poverty, take away the object of charity, not understanding onely the Common-wealth of a Christian, but forgetting the prophecic of Christ.

Now there is another part of charity, which is the Basis and Pillar of this, and that is the love of God, for whom we love our neighbour; for this I think charity, to love God
for

for himself, and our neighbour for God. All that is truly amiable is God, or as it were a divided piece of him, that retains a reflex or shadow of himself. Nor is it strange that we should place affection on that which is invisible; all that we truly love is thus; what we adore under affection of our senses, deserves not the honour of so pure a title. Thus we adore vertue, though to the eyes of sense she be invisible: Thus that part of our noble friends that we love, is not that part that we embrace, but that sensible part that our arms cannot embrace. God being all goodness, can love nothing but himself, and the traduction of his holy Spirit. Let us call to assize the loves of our parents, the affection of our wives and children, and they are all dumb shows and dreams, without realty, truth or constancy: for first, there is a strong bond of affection between us and our parents; yet how easily dissolved? We betake our selves to a woman, forget our mother in a wife, and the womb that bare us, in that that shall bear

our Image : this woman blessing us with children, our affection leaves the level it held before, and sinks from our bed unto our issue and picture of Posterity, where affection holds no steady mansion. They, growing up in years, desire our ends ; or applying themselves to a woman, take a lawful way to love another better than our selves. Thus I perceive a man may be buried alive, and behold his grave in his own issue.

I conclude therefore and say, there *Sen. 15.* is no happiness under (or as *Copernicus* will have it, above) the Sun, nor any Cramb in that repeated verity and burthen of all the wisdom of *Solomon*, *All is vanity and vexation of Spirit* ; there is no felicity in that the world adores. *Aristotle* whilst he labours to refute the Idea's of *Plato*, falls upon one himself : for his *summum bonum* is a *Chimera*, and there is no such thing as Felicity. That wherein God himself is happy, the holy Angels are happy, in whose defect the Devils are unhappy ; that dare I call happiness : whatsoever
N conduceth

conducceth unto this, may with an
 easie Metaphor deserve that name;
 whatsoever else the World terms
 Happiness, is to me a story out of
Pliny; an apparition or neat delusi-
 on; wherein there is more of Happi-
 ness, than the name. Bless me in this
 life with but peace of my Consci-
 ence, command of my affections, the
 love of thy self and my dearest
 friends, and I shall be happy enough
 to pity *Cæsar*. These are, O Lord,
 the humble desires of my most rea-
 sonable ambition, and all I dare call
 happiness on earth; wherein I set
 no rule or limit to thy Hand of Pro-
 vidence; dispose of me according
 to the wisdom of thy pleasure.* Thy
 will be done, though in my own
 undoing.]

F I N I S.

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ANNOTATIONS
UPON
RELIGIO MEDICI.

Nec satis est vulgasse fidem.-----
Pet. Arbit. fragment.



L O N D O N :
Printed by *Ja. Cotterel* for *Andrew Crook*. 1668.

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THE
ANNOTATOR
TO THE
READER.

A. Gellius (noct. Attic. l. 20. cap. ult.) *notes some Books that had strange Titles*; Pliny (Præfat. Nat. Hist.) *speaking of some such, could not pass them over without a jeer; So strange (saith he) are the Titles of some Books, Ut multos ad vadimonium deferendum compellant. And Seneca saith, Some such there are, Qui patri obstetricem parturienti filiz accercenti moram injicere possint. Of the same fate this present Treat Religio Medici hath partaken: Exception by some hath been taken to it in respect of its Inscription, which, say they, seems to imply that Physicians have a Religion by themselves, which is more than Theologie doth warrant: but it is their Inference, and not the Title, that is to blame;*

The Annotator

for no more is meant by that, or endeavoured to be prov'd in the Book, then that (contrary to the opinion of the unlearned,) Physicians have Religion as well as other men.

*For the work it self, the present Age hath produced none that has had better Reception amongst the learned; it has been received and fostered by almost all, there having been but one that I know of (to verifie that Books have their fates from the Capacity of the Reader) that has had the face to appear against it; that is Mr. Alexander * Rolfe; but he is dead, and it is uncomely to skirmish with his shadow. It shall be sufficient to remember to the Reader, that the noble and most learned Knight, Sir Kenelm Digby, has delivered his opinion of it in another sort, who though in some things he differ from the Authors sense, yet hath he most candidly and ingeniously allow'd it to be a very learned and excellent Piece; and I think no Scholar will say there can be an approbation more authentique. Since the time he published his Observations upon it, one Mr. Jo. Merryweather a Master*

* In his
Medicus
Medicamentum

to the Reader.

Master of Arts of the University of Cambridge, hath deem'd it worthy to put into the universal Language, which about the year 1644, he performed; and that hath carryed the Authors name not onely into the Low-Countries and France (in both which places the Book in Latine hath since been printed) but into Italy and Germany; and in Germany it has since fallen into the hands of a Gentleman of that Nation * (of his name be hath given us no more than L. N. M. E. N.) who hath written learned Annotations upon it in Latine, which were printed together with the Book at Straßbourg 1652. And for the general good opinion the world had entertained both of the Work and Author, this Stranger tells you: * Inter alios Auctores incidi in librum cui Titulus Religio Medici, jam ante mihi innotuerat lectionem istius libri multos præclaros viros delectasse, imo occupasse. Non ignorabam librum in Anglia, Gallia, Italia, Belgio, Germania cupidissime legi; constabat mihi cum non solum in Anglia ac Batavia, set & Parisiis

* That he was a German appears by his notes,

pag. 35. where he hath these words, *Dulcissima nostra Germania, &c.*

* In Prefat. Annotat.

The Annotator

cum præfatione, in qua Auctor magnis laudibus fertur esse, Typis mandatum Compertum mihi erat, multos magnos atq; eruditos viros censere Autorem (quantum ex hoc scripto perspicui potest) sanctitate vitæ pietate elucere, &c. But for the worth of the Book, it is so well known to every English-man that is fit to read it, that this attestation of a Foreigner may seem superfluous.

The German, to do him right, hath in his Annotations given a fair specimen of his learning, shewing his skill in the Languages, as well ancient as modern; as also his acquaintance with all manner of Authors, both sacred and profane, out of which he has amass'd a world of Quotations: but yet, not to mention that he hath not observed some Errors of the Press, and one or two main ones of the Latine translation, whereby the Author is much injured; it cannot be denied but he hath pass'd over many hard places untoucht, that might deserve a Note; that he hath made Annotations on some, where no need was; in the explication of others hath gone besides the true sense. [And

to the Reader.

[And were he free from all these, yet one great Fault there is, he may be justly charg'd with, that is, that he cannot manum de Tabula even in matters the most obvious: which is an affectation ill-becoming a Scholar; witness the most learned Annotator Claud. Minos. Divion. in præfat. commentar. Alciat. Emblematis. præfix. Præstat (saith he) brevius omnia persequi, & leviter attingere quæ nemini esse ignota suspicari possint, quam quasi *patet*, perq; locos communes identidem expatiari.

I go not about by finding fault with his, obliquely to commend my own; I am as far from that, as 'tis possible others will be: All I seek, by this Preface, next to acquainting the Reader with the various entertainment of the Book, is, that he * Excepting two or three Particulars, in which reference is made to some Books that came over since that would be advertized, that these Notes were collected ten * years since, long before the German's were written; so that I am no Plagiary (as who peruseth his Notes and mine will easily perceive:) And in the second place, that I made this Recueil merely for mine own entertainment, and

The Annotator, &c.

and not with any intention to evulge it; Truth is my witness, the publication proceeds meerly from the opportunity of the Book-seller (my special friend) who being acquainted with what I had done, and about to set out another Edition of the Book, would not be denyed these Notes to attex to it; 'tis he (not I,) that divulgeth it, and whatever the success be, he alone is concern'd in it; I enely say for myself what my Annotations bear in the Frontispiece,

Nec satis est vulgasse fidem——
That is, that it was not enough to all persons (though pretenders to Learning) that our Physitian had publish'd his Creed, because it wanted an exposition. I say further, that the Germans is not full, and that (——
Quicquid sum Ego quamvis Infra Lucilli censum ingeniumq;——) my explications do in many things illustrate the text of my Author.

24 Martii,
1654.

ANNO.



ANNOTATIONS
UPON
RELIGIO MEDICI.

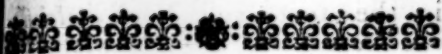
The Epistle to the Reader.

CERTAINLY that man were greedy of life, who should desire to live when all the world were at an end;] *This Mr. Merryweather hath rendred thus; Cupidum esse vitæ oportet, qui universo jam expirante mundo vivere cuperet; and well enough: but it is not amiss to remember, that we have this saying in Seneca the Tragædian, who gives it us thus, Vitæ est avidus quisquis non vult mundo secum pereunte mori.*

There

There are many things delivered Rhetorically.] *The Author herein imitates the ingenuity of St. Austin, who, in his Retract. corrects himself for having delivered some things more like a young Rhetorician than a sound Divine: but though St. Aug. doth deservedly acknowledge it a fault in himself, in that he voluntarily published such things, yet cannot it be so in this Author, in that he intended no publication of it, as he professeth in this Epistle, and in that other to Sir Kenelm Digby.*

The



The first Part.

THe general scandal of my Pro-
fession.] Physicians (of the
number whereof it appears by several
passages in this Book the Author
is one) do commonly hear ill in this
behalf. It is a common speech (but
onely amongst the unlearned sort)
Ubi tres Medici, duo Athei. The
reasons why those of that profession
(I declare my self that I am none,
but *Causarum Actor mediocris*, to
use *Horace* his phrase) may be
thought to deserve that censure, the
Author rendreth, *Sec.* 19.

The natural course of my studies.]
The vulgar lay not the imputati-
on of Atheism onely upon Physi-
tians, but upon Philosophers in
general, who for that they give
themselves to understand the ope-
rations of *Nature*, they calumniate
them, as though they rested in the
second causes without any respect
to

to the first. Hereupon it was, that in the tenth age Pope *Silvester* the second pass'd for a Magician, because he understood Geometry and natural Philosophy. *Baron. Annal.* 990. And *Apuleius* long before him laboured of the same suspicion upon no better ground; he was accus'd, and made a learned Apology for himself, and in that hath laid down what the ground is of such accusations, in these words: *Hæc ferme communi quodam errore imperitorum Philosophis obiectantur, ut partem eorum qui corporum causas veras & simplices rimantur, inreligiosos putant, eoque aiunt Deos abnuere, ut Anaxagoram, & Lucippum, & Democritum, & Epicurum, cæterosq; rerum nature Patrones.* *Apul. in Apolog.* And it is possible that those that look upon the second causes scattered, may rest in them and go no further, as my Lord *Bacon* in one of his *Essays* observeth; but our Author tells us there is a true Philosophy, from which no man becomes an Atheist. Sect. 46.

The indifference of my behaviour
and

and Discourse in matters of Religion.] Bigots are so oversway'd by a preposterous zeal, that they hate all moderation in discourse of Religion; they are the men forsooth — *qui solos credant habendos esse Deos quos ipsi colunt.* — Erasmus upon this accompt makes a great complaint to Sir Tho. More in an Epistle of his touching one Dorpius a Divine of Louvain, who because, upon occasion of discourse betwixt them, Erasmus would not promise him to write against Luther, told Erasmus that he was a Lutheran, and afterwards published him for such; and yet as Erasmus was reputed no very good Catholique, so for certain he was no Protestant.

Not that I meerly owe this Title to the Font] as most do, taking up their Religion according to the way of their Ancestors; this is to be blamed amongst all Persons: It was practised as well amongst Heathens as Christians.

Per caput hoc iuro, per quod Pater antequam solebat, saith Ascanius in Virgil; and Apuleius notes it for an absurdity

dity. *Vtrum Philosopho putas turpe scire ista, an nescire? negligere, an curare? nosse quanta sit etiam in istis providentie ratio, an de diis immortalibus Matri & Patri cedere?* saith he in Apolog. and so doth Minutius: *Unusquisq; vestrum non cogitat prius sedere deum nosse quam colere, dum inconsultè gestiuntur patientibus obedire, dum fieri malunt alieni erroris accessio, quam sibi credere.* Minut. in Octav.

But having in my riper years examined, &c.] according to the Apostolical Precept, *Omnia probate, quod bonum est tenete.*

Sec. 2. There being a Geography of Religions] i. e. of Christian Religion, which you may see described in Mr. Brerewoods Enquiries: he means not of the Protestant Religion; for though there be a difference in Discipline, yet the Anglican, Scotie, Belgic, Gallican, and Helvetic Churches differ not in any essential matter of the Doctrine, as by the Harmony of Confessions appears. 5 Epist. Theod. Beza Edmundo Grindallo Ep. Londinens.

Wherein

Wherein I dislike nothing but the Name] that is, Lutheran, Calvinist, Zuinglian, &c.

Now the accidental occasion wherein, &c.] This is graphically described by *Thuanus* in his history: but because his words are too large for this purpose, I shall give it you somewhat more briefly, according to the relation of the Author of the History of the Council of *Trent*. The occasion was the necessity of Pope *Leo Tenth*, who by his profusion had so exhausted the treasure of the Church, that he was constrained to have recourse to the publishing of Indulgences to raise monies: some of which he had destined to his own Treasury, and other part to his Allyes, and particularly to his Sister he gave all the mony that should be raised in *Saxony*; and she, that she might make the best profit of the donation, commits it to one *Aremboldus*, a Bishop, to appoint Treasurers for these Indulgences. Now the custom was, that whensoever these Indulgences were sent into *Saxony*, they were to be divulged by

O

by the Fryars *Eremites* (of which Order *Luther* then was) but *Aremboldus* his agents thinking with themselves, that the Fryars *Eremites* were so well acquainted with the trade, that if the business should be left to them, they should neither be able to give so good an account of their Negotiation, nor yet get so much themselves by it as they might do in case the business were committed to another Order; they thereupon commend it to (and the business is undertaken by) the *Dominican* Fryars, who performed it so ill, that the scandal arising both from thence, and from the ill lives of those that set them on work, stirred up *Luther* to write against the abuses of these Indulgences; which was all he did at first; but then, not long after, being provoked by some Sermons and small discourses that had been published against what he had written, he rips up the business from the beginning, and publishes xcv *Theses* against it at *Wittenberg*. Against these *Tekel* a *Dominican* writes; then *Luther* adds an explication to his.

Eckius

Eckius and *Prierius* Dominicans thereupon take the controverſie againſt him : and now *Luther* begins to be hot ; and becauſe his adverſaries could not found the matter of Indulgences upon other foundations then the *Popes* power and infallibility, that begets a diſputation betwixt them concerning the *Popes* power, which *Luther* inſiſts upon as inferiour to that of a *general Council* ; and ſo by degrees he came on to oppoſe the Popiſh Doctrine of *Remiſſion of ſins*, *Penances*, and *Purgatory* ; and by reaſon of Cardinal *Cajetans* imprudent management of the conference he had with him, it came to paſs that he rejected the whole body of Popiſh Doctrine. So that by this we may ſee what was the accidental occaſion wherein, the ſlender means whereby, and the abject condition of the perſon by whom, the work of Reformation of Religion was ſet on foot.

Yet I have not ſo ſhaken hands with Sect. 3. thoſe deſperate Reſolutions, (Reſol- Pag. 3. vers it ſhould be, without doubt) who had rather venture at large their

decayed Bottom, than bring her in to be new trimm'd in the Dock; who had rather promiscuously retain all, then abridge any; and obstinately be what they are, than what they have been, as to stand in diameter and at sword points with them: we have reformed from them, not against them, &c.] These words by Mr. Merryweather are thus rendred, sc. *Nec tamen in vecordem illum pertinacium hominum gregem memet adjungo, qui labe factatum navigium malunt fortuna committere quàm in navale de integro resarciendum deducere, qui malunt omnia promiscuè retinere quàm quicquam inde diminuerè, & pertinacitèr esse qui sunt quàm qui olim fuerunt, ita uti isdem ex diametro repugnent: ab illis, non contra illos, reformationem instituimus, &c.* And the Latine Annotator sits down very will satisfied with it, and hath bestowed some notes upon it; but under the favour both of him and the Translator, this translation is so far different from the sense of the Author, that it hath no sense in it; or if there be any construction of sense

sense in it, it is quite besides the Authors meaning; which will appear if we consider the context, by that we shall finde that the Author in giving an account of his Religion, tells us first that he is a Christian, and farther, that he is of the reform'd Religion; but yet he saith, in this place, he is not so rigid a Protestant, nor at defiance with Papists so far, but that in many things he can comply with them, (the particulars he afterwards mentions in this Section) for, saith he, we have reform'd from them, not against them; that is, as the *Archbishop of Canterbury* against the *Jesuit* discourseth well, We have made no new Religion nor Schism from the old; but in calling for the old, and desiring that which was novel and crept in might be rejected, and the Church of *Rome* refusing it, we have reform'd from those upstart novel Doctrines, but against none of the old: and other sense the place cannot bear, therefore how the *Latine Annotator* can apply it as though in this place the Author intended to note the *Ana-*
Q 3 baptists

baptists, I see not, unless it were in respect of the expression, *Vecordem pertinacium hominum gregem*, which truly is a description well befitting them, though not intended to them in this place: howsoever, I see not any ground from hence to conclude the Author to be any whit inclining to the *Bulk* of Popery (but have great reason from many passages in this Book to believe the contrary,) as he that prefix'd a Preface to the Parisian Edition of this Book hath unwarrantably done.

But for the mistake of the Translator, it is very obvious from whence that arose. I doubt not but it was from the mistake of the sense of the English Phrase *Shaken hands*, which he hath rendred by these words, *Memet adjungo*, wherein he hath too much play'd the Scholar, and shew'd himself to be more skilful in forraign and ancient customs, then in the vernacular practise and usage of the language of his own Country; for although amongst the Latines pro-tension of the Hand were a Symbole and signe of Peace and Concord,

(as

(as *Alex. ab Alexandro*; *Manum* verò protendere, *pacem* peti significabant (saith he) *Gen. Dier. lib. 4. cap. ult.* which also is confirmed by *Cicero pro Dejotaro*; and *Cæsar, l. 2. de Bellico Gallico*) and was used in their first meetings, as appears by the Phrase, *Jungere hospitio Dextras*; and by that of *Virgil*,

Oremus pacem, & Dextras tendamus inermes.

And many like passages that occur in the Poets, to which I believe the Translator had respect: yet in modern practise, especially with us in *England*, that ceremony is used as much in our *Adieu's* as in the *first Congresses*; and so the Author meant in this place, by saying he had not shaken hands; that is, that he had not so deserted, or bid farewell to the *Romanists*, as to stand at sword point with them: and then he gives his reasons at those words, *For omitting those impropriations, &c.* So that instead of *memet adjungo*, the Translator should have used some

word or Phrase of a clean contrary signification; and instead of *ex diametro repugnant*, it should be *repugnans*.

Sec. 5. Henry the Eighth, though he re-
 Pag. 8. jected the Pope, refused not the
 faith of Rome.] So much Buchanan
 in his own life written by himself
 testifieth, who speaking of his com-
 ing into England about the latter end
 of that Kings time, saith, *Sed ibi tum*
omnia adeo erant incerta, ut eodem
die, ac eodem igne (very strange!)
utriusque factionis homines crema-
rentur Henrico 8. jam seniore sue
magis securitati quam Religionis
puritati intento. And for confirma-
 tion of this assertion of the Author,
vide Stat. 31 H. 8. cap. 14.

And was conceived the State of
 Venice would have attempted in our
 days.] This expectation was in the
 time of Pope Paul the Fifth, who by
 excommunicating that Republique,
 gave occasion to the Senate to ban-
 nish all such of the Clergy as would
 not by reason of the Popes command
 administer the Sacraments; and upon
 that account the Jesuits were cast
 out

out, and never since receiv'd into that State.

Or be angry with his judgement for Sect. 6. not agreeing with me in that, from Pag. 9. which perhaps within a few days I should dissent my self.] I cannot think but in this expression the Author had respect to that of that excellent French Writer *Monsieur Mountaign* (in whom I often trace him.) *Combien diversement jugeons nous de choses? Combien de fois changeons nous nos fantasies? Ce que je tiens aujourd'hui, ce que je croy, je le tiens & le croy de toute ma Creance, mais ne m'est il pas advenu non une fois mais cent, mais mille & tous les jours d'avoir embrasse quelque autre chose? Mountaign. liv. 2. Des Essais. Chap. 12.*

Every man is not a proper Champion for truth, &c.] A good cause is never betray'd more then when it is prosecuted with much eagerness, and but little sufficiency, and therefore *Zuinglius* though he were of *Carlostadius* his opinion in the point of the Sacrament of the *Eucharist* against *Luther*, yet he blamed him
for

for undertaking the defence of that cause against *Luther*, not judging him able enough for the encounter: *Non satis habet humerorum*, saith he of *Carolo stad*, alluding to that of *Horace*, *Sumite materiam vestris qui scribitis equam viribus, & versate diu quid ferre recusent Quid valeant humeri.*— So *Minutius Fælix*; *Plerumq; pro differentium viribus, & eloquentiæ potestate, etiam perspicua veritatis conditio mutetur.* *Minut.* in *Octav.* And *Lactantius* saith, this truth is verified in *Minutius* himself: for *Him*, *Tertullian* and *Cyprian*, he spares not to blame (all of them) as if they had not with dexterity enough defended the Christian cause against the *Ethniques*. *Lactant. de justitia*, cap. 1. I could wish that these that succeeded him had not as much cause of complaint against him: surely he is noted to have had many errors *contra fidem*.

In *Philosophy*— there is no man more Paradoxical then my self, but in *Divinity* I love to keep the Road, &c.] Appositely to the minde of the Author, saith the Publisher of Mr.

Pembel's

Pembell's Book *de origine formarum*,
 erte (saith he) *in locis Theologicis*
nequid detrimenti capiat vel Pax, vel
veritas Christi — à novarum o-
 pinionum pruritu prorsus abstinem-
 dum puto, usq; adeo ut ad certum re-
 gulam etiam loqui debeamus, quod pie
 & prudenter monet Augustinus (de
 Civ. Dei, l. 10. cap. 23.) [*ne verborum*
licentia impia vi gignat opinionem,]
 at in pulvere Scholastico ubi in nul-
 lum verba juramus, & in utramvis
 partem sine dispendio vel pacis, vel
 salutis ire liceat, major conceditur
 cum sentiendi tum loquendi libertas,
 &c. Capet. in Ep. Dedicat. Pembel.
de origine form. præfix.

Heresies perish not with their Au-
 thors, but like the River *Arethusa*,
 though they lose their currents in
 one place, they rise again in ano-
 ther.] Who would not think that
 this expression were taken from Mr.
Montaigne, l. 2. des Ess. cap. 12.
 Where he hath these words, *Nature*
enferme dans les termes de son progrès
ordinaire comme toutes autres choses
aussi les creances les jugements & o-
pinions des hommes elles ont leur re-
volutions;

volutions; and that *Mountain* took his from Tully. *Non enim minum interitu sententia quæ occidunt.* Tull. *de nat. decorum.* &c. Of the River *Arethusa* the *Seneca*. *Videbis celebratissimum cœminibus fontem Arethusam limpidi- mi ac perlucidissimi ad imum stagni gelidissimas aquas profundentem, illas primum nascentes invenit, flumen integrum subter tot maria, à confusione peioris undæ servatum reddidit.* Senec. *de consolat. ad Mar- tiam.*

Sc&. 7. Now the first of mine was that of the
Pag. 12. *Arabians.*] For this Heresie, the Au-
thor here sheweth what it was; they
are called *Arabians* from the place
where it was fostered; and because
the *Heresiarch* was not known, *Enseb.*
St. Aug. and *Nicephorus* do all write
of it: the reason of this Heresie
was so specious, that it drew Pope
John 22 to be of the same perswas-
ion. Where then was his infallibility?
Why, *Bellarmino* tells you he was
nevertheless infallible for that: for,
saith he, he maintained this opinion
when he might do it without peril
of

Heretic, for that no definition of Church whereby 'twas made Heretic, had preceded when he held that opinion. *Bellar. l. 4. de Pontif. Roman. cap. 4.* Now this definition was first made ('tis true) by Pope Sixtus in the 14 Age: but then I should ask another question, that is, till that time there were nothing defined in the Church touching the multitude of Saints, what certainty was there touching the sanctity of any man? and upon what ground were those canonizations of Saints made, that were before the 14 Age?

The second was that of Origen] besides St. Augustine, Epiphanius and also S. Hierom do relate that Origen held, that not onely the souls of men, but the Devils themselves should be discharged from torture after a certain time: but Genebrard endeavours to clear him of this. *Vid. Coquæum, in 21 lib. Aug. de Civ. Dei, c. 17.*

These opinions, though condemned by lawful Councils, were not Heretic in me, &c.] For to make an Heretic, there must be not onely Error
in

in intellectu, but pertinacia in voluntate. So St. Aug. Qui sententiam suam quamvis falsam atque perversam nulla pertinaci animo defendunt, quarunt autem cuncta secundum veritatem, corrigi parati cum invenerint, nequaquam sunt inter Hereticos deputandi. Aug. contra Manich. 24. qu. 3.

Sc&. 9. The deepest mysteries that our reason
Pag. 16. tains have not onely been illustrated but maintained by Syllogism and the Rule of Reason.] and since the Book was written, by Mr. White in his *Institutiones Sacre*.

And when they have seen the red Sea, doubt not of the miracle.] Those that have seen it, have been better informed then Sir Henry Blount was for he tells us that he desired to view the passage of *Moses* into the red sea (not being above three days journey off) but the Jews told him the precise place was not known within less then the space of a days journey along the shoar; wherefore (saith he) I left that as too uncertain for any observation. In his voyage into the Levant.

I had as lieve you tell me that *anima est angelus hominis, est corpus Dei, as Entelechia; Lux est umbra Dei, as actus perspicui.*] Great variety of opinion there hath been amongst the ancient Philosophers touching the definition of the soul. *Thales*, his was, that it is a Nature without Repose. *Asclepiades*, that it is an Exercitation of sense. *Hesiod*, that it is a thing composed of Earth and Water; *Parmenides* holds, of Earth and Fire; *Galen*, that it is Heat; *Hippocrates*, that it is a spirit diffused through the body: some others have held it to be Light; *Plato* saith, 'tis a Substance moving it self; and after him cometh *Aristotle* (whom the Author here reproveth) and goeth a degree farther, and saith it is *Entelechia*, that is, that which naturally makes the body to move. But, this definition is as rigid as any of the other; for this tells us not what the essence, origine or nature of the soul is, but onely marks an effect of it, and therefore signifieth no more than if he had said (as the Author's Phrase is) that it is *Angelus*

gelus hominis, or an *Intelligent* that moveth man, as he supposed those other to do the Heavens.

Now to come to the definition of Light, in which the Author is also unsatisfied with the School of *Aristotle*, he saith, it satisfieth him no more to tell him that *Lux est æm perspicui*, then if you should tell him that it is *umbra Dei*. The ground of this definition given by the *Peripatetiques*, is taken from a passage in *Aristot. de anima*, l. 2. cap. 7. where *Aristotle* saith, that the colour of the thing seen, doth move that which is *perspicuum æm* (i. e. *illustratam naturam quæ sit in aere aliove corpore transparente*) and that that, in regard of its continuation to the eye, moveth the eye, and by its help the internal *sensorium*; and that so vision is perform'd. Now as it is true that the Sectators of *Aristotle* are to blame, by fastening upon him by occasion of this passage, that he meant that those things that made this impress upon the Organs are meer accidents, and have nothing of substance; which is more then
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ever he meant, and cannot be main-
 tained without violence to Reason
 and his own Principles; so for A-
 ristotle himself, no man is beholding
 to him for any Science acquir'd by
 this definition: for what is any man
 the near for his telling him that Col-
 our (admitting it to be a body, as
 indeed it is, and in that place he
 doth not deny) doth move *actu per-*
spicuum, when as the perspicuity is in
 relation to the eye; and he doth not
 say how it comes to be perspicuous,
 which is the thing enquired after,
 but gives it that denomination be-
 fore the Eye hath perform'd its of-
 fice; so that if he had said it had been
umbra Dei, it would have been as
 intelligible, as what he hath said. He
 that would be satisfied how vision is
 perform'd; let him see Mr. Hobbs in
Traſſ. de nat. human cap. 2.

For God had not caused it to rain
 upon the Earth.] St. Aug. de Genes.
ad literam; cap. 5. 6. salves that ex-
 pression from any inconvenience; but
 the Author in *Pseudodox. Epidemic.*
 l. 7. cap. 1. shews that we have no
 reason to be confident that this fruit
 was an Apple.

I believe that the Serpent (if we shall literally understand it) from his proper form and figure made his motion on his belly before the curse.] Yet the Author himself sheweth in *Pseudodox. Epidemic. lib. 7. cap. 1.* that the form or kinde of this Serpent is not agreed on: yet *Comestor* affirm'd it was a *Dragon*, *Eugubium* a *Basilisk*, *Delrio* a *Viper*, and others a common Snake: but of what kinde soever it was, he sheweth in the same volume, *lib. 5. c. 4.* that there was no inconvenience, that the temptation should be perform'd in his proper shape.

I finde the tryal of the Pucelage and virginity of women which God ordained the *Jews*, is very fallible;] *Locus extat. Dent. c. 22.* the same is affirm'd by *Laurentius* in his *Anatom.*

Whole Nations have escaped the curse of Child-birth, which God seems to pronounce upon the whole sex.] This is attested by *Mr. Montaigne*, *Les douleurs de l'enfantiment par les medecines, & pardein mesme estimees grandes, & que nous passons avec tant de Ceremonies, il y a des nations*

*actions entieres qui ne'n fuit nul
conte. l. i. des Ess. c. 14.*

*Who can speak of Eternity without Sect. II.
a Solucism, or think thereof without Pag. 21.
an Extase? Time we may compre-*

*hend &c.] Touching the difference
betwixt Eternity and Time, there
have been great disputes amongst
Philosophers; some affirming it to
be no more then duration perpetual
consisting of parts; and others (to
which opinion, it appears by what
follows in this Section, the Author
adheres) affirmed (to use the Au-
thors phrase) that it hath no distin-
ction of tenses, but is according to
Boetius (*lib. 5. consol. prof. 6.*) his
definition, *interminabilis vite tota
simul & perfecta possessio*. For me,
non nostrum est tantas componere lites.
I shall onely observe what each of
them hath to say against the other.
Say those of the first opinion against
those that follow *Boetius* his defini-
tion, That definition was taken by
Boetius out of *Plato's Timæus*, and is
otherwise applyed, though not by
Boetius, yet by those that follow
him, than ever *Plato* intended it; for*

he did not take it in the Abstract, but in the Concrete, for an *eternal thing, a Divine substance*, by which he meant *God*, or his *Anima mundi*; and this he did, to the intent to establish this truth, That no mutation can befall the Divine Majesty, as it doth to things subject to generation and corruption; and that *Plato* there intended not to define or describe any species of duration: and they say that it is impossible to understand any such species of duration that is (according to the Authors expression) but one *permanent point*.

Now that which those that follow *Boetius* urge against the other definition is, they say it doth not at all difference *Eternity* from the nature of *Time*; for they say if it be composed of many *Nunc's*, or many instants, by the addition of one more it is still increased; and by that means *Infinity* or *Eternity* is not included, nor ought more then *Time*. For this, see Mr. *White*, de dial. mundo, Dial. 3. Nod. 4.

Indeed he onely is, &c.] This the Author infers from the words of God to *Moses*, *I am that I am*; and
this

this to distinguish him from all others, who (he saith) have and shall be: but those that are learned in the Hebrew, do affirm that the words in that place (*Exod. 3.*) do not signify, *Ego sum qui sum, & qui est, &c.* but *Ero qui ero, & qui erit, &c.* *vid. Gassend. in animad. Epicur. physiolog.*

I wonder how Aristotle could conceive the World Eternal, or how he could make two eternities:] (that is, that God, and the World both, were eternal.) I wonder more at either the ignorance or incogitancy of the *Conimbricenses*, who in their Comment upon the eighth book of *Aristotles Physicks* treating of the matter of Creation, when they had first said that it was possible to know it, and that actually it was known, (for *Aristotle* knew it) yet for all this, they afterwards affirm, that considering onely the light of Nature, there is nothing can be brought to demonstrate creation; and yet farther, when they had defined creation to be the production of a thing *ex nihilo*, and had proved that the world

was so created in time, and refused the arguments of the Philosophers to the contrary; they added this, that the world might be created *ab eterno*: for having propos'd this question [*Num aliquid à Deo ex æternitate procreari potuit?*] they defend the affirmative, and assert that not onely incorporeal substances, as Angels; or *permanent*, as the celestial Bodies; or corruptible, as Men, &c. might be produced and made *ab eterno*, and be conserved by an infinite time, *ex utraq; parte*; and that this is neither repugnant to God the Creator, the things created, nor to the nature of Creation: for proof whereof, they bring instances of the *Sun*, which if it had been eternal, had illuminated eternally, (and the vertue of God, is not less than the vertue of the Sun.) Another instance they bring of the *divine Word*, which was produc'd *ab eterno*: in which discourse, and in the instances brought to maintain it, it is hard to say whether the madness or impiety be greater; and certainly if Christians thus argue, we have the more
, reason

reason to pardon the poor heathen
Aristotle.

There is not three, but a Trinity of souls.] The Peripatetiques held that men had three distinct souls; whom the Heretiques, the *Anomai*, and the *Jacobites*, followed. There arose a great dispute about this matter in Oxford, in the year 1276; and it was then determined against *Aristotle*. *Daneus Christ. Esb. l. i. c. 4.* and *Suarez* in his Treatise *de causa formali, Quest. An dentur plures formæ in uno composito*, affirmeth there was a Synod that did *anathematize* all that held with *Aristotle* in this point.

There is but one first, and four se- Sect. 14.
cond causes in all things.] In that he Pag. 28.
saith there is but one first cause, he speaketh in opposition to the *Manichees*, who held there were *Duo principia*; one from whom came all good, and the other from whom came all evil: the reason of *Protagoras* did it seems impose upon their understandings; he was wont to say, *Si Deus non est, unde igitur bona? Si autem est, unde mala?* In

that he saith there are but four second causes, he opposeth *Plato*, who to the four causes, *material*, *efficient*, *formal*, and *final*, adds for a fifth *exemplar* or *idea*, sc. *Id ad quod respiciens artifex, id quod destinabat, efficit*; according to whose mind *Boetius* speaks, *lib. 3. met. 9. de cons. Philosoph.*

*O qui perpetua mundum ratione gubernas,
Terrarum Cœliq; sator, qui tempus ad ævum
Ire jubes, stabilisq; manens das cuncta moveri:
Quem non externa pepulerunt fingere cause
Materiæ fluitantis opus, verum insita summi
Forma boni livore carens: tu cuncta superbo
Ducis ab exemplo, pulchrum pulcherrimus ipse
Mundum mente gerens, similique in imaginem
formans,
Perfēctasq; jubens perfectum absolvere partes.*

And *St. Augustine*, *l. 83. quest. 46.* where (amongst other) he hath these words, *Restat ergo ut omnia Ratione sint condita, nec eadem ratione homo qua equus; hoc enim absurdum est existimare: singula autem propria sunt creata rationibus.* But these *idea* *Plato's* Scholar *Aristotle* would not allow to make or constitute a different

different sort of cause from the *for-*
mal or *efficient* ; to which purpose
he disputes, l. 7. *Metaphysic.* but he
and his Sectators, and the *Romists*
also, agree (as the Author) that
there are but the four remembred
causes : so that the Author in affirm-
ing there are but four, hath no ad-
versary but the *Platonists* ; but yet
in asserting there are four (as his
words imply) there are that oppose
him, and the *Schools of Aristot.* and
Ramus. I shall bring for instance
Mr. Nat. Carpenter, who in his *Phi-*
losophia libera affirmeth there is no
such cause as that which they call
the *Final cause* : he argueth thus ;
Every cause hath an influence upon
its effect : but so has not the End,
therefore it is not a cause. The ma-
jor proposition (he saith) is evident,
because the influence of a cause up-
on its effect, is either the causality
it self, or something that is necessa-
rily conjoynd to it : and the *minor*
as plain ; for either the End hath
an influence upon the effect imme-
diately, or mediately, by stirring up
the efficient to operate ; not imme-
diately

diately, because so it should enter either the *constitution* or *production*, or *conservation* of the things; but the constitution it cannot enter, because the constitution is onely of *matter* and *form*; nor the Production, for so it should concur to the production, either as it is *simply the end*, or as *an exciter of the efficient*; but not simply as the end, because the end *as end* doth not go before, but followeth the thing produced, and therefore doth not concur to its production: if they say it doth so far concur, as it is desired of the agent or efficient cause, it should not so have an immedate influence upon the effect; but should onely first move the efficient. Lastly, saith he, it doth not enter the conservation of a thing, because a thing is often conserved, when it is frustrate of its due end, as when it's converted to a new use and end. Divers other arguments he hath to prove there is no such cause as the final cause, *Nat. Carpenter Philosoph. liber. Decad. 3. Exercitat. 5.* But for all this, the Author and he differ not in substance,

stance: for 'tis not the Authors intention to assert that the end is in nature preexistent to the effect, but onely that whatsoever God has made, he hath made to some end or other; which he doth to oppose the Sectors of *Epicurus*, who maintain the contrary, as is to be seen by this of *Lucretius* which follows.

*Illud in his rebus vitium vehementer & istum
Esugere errorum, vitareque præmeditator,
Lumina ne facias oculorum clara creata
Prospicere ut possimus: & ut proferre viri
Proceros passus, ideo fastigia posse
Suarum ac feminum pedibus fundata plicari:
Brachia tum porro validis ex apta lacertis
Esse, manusq; datas utraq; ex parte ministras,
Ut facere ad vitam possimus, quæ foret usus:
Cetera de genere hoc, inter quæcunq; precantur
Omnia perversa præpostera sunt ratione:
Nil ideo quoniam natum'st, in corpore ut uti
Possimus; sed quod natum'st, id procreat usum,
Nec fuit ante videre oculorum lumina nata,
Nec dictis orare prius, quàm lingua creata'st,
Sed potius longè lingue præcessit origo
Sermonem; multoq; create sunt prius aures
Quàm sonus est auditus, & omnia deniq; membra
Antè fuisse, ut opinor, eorum, quàm foret usus:
Haud igitur potuere utendi crescere causa.*

Lucret. lib. 4.

There

Se&. 15. There are no Grotesques in nature,
Pag. 29. &c.] So Monsr. Montaign. Il n'y a
rien d' mutil en nature, non pas l' in-
utilité mesmes, Rien ne s'est jugé
en cet Univers que n'y tienné place
opportun. Ess. l.3.c.1.

Who admires not Regio-montanus
his Fly beyond his Eagle ?] Of these
Du Bartas.

Que diray je de l' aigle,
D'ont un do& Aleman honore nostre siecle
Aigle qui deslogeant de la maistréssé main,
Aila loïn au devant d'un Empeveur Germain
Et l' ayant recontré, soudain d'une aïsle accoré,
Se tournant le suit au sueil de la porte
Du fort Norembergois, que lis piliers dorez,
Les tapissez ebewins, les arcs elabourez,
Les fourdroyans Canons, in la jeusnéssé isnelle,
In le ebena Senat, n' honnoroit tant come elle.
Un jour, que cetominer plus des esbats, que de
mets,
En privé, festoyoit ses seignieurs plus amées,
Une mousche de fer, dans sa main recelee,
Prit sans ayde d' autroy, sa gallard evolée:
Fit une entiere Ronde, & puis d'un cerveau las
Come ayant jugement, se purcha sur son bras.

Thus Englished by Silvester.

Why should I not that wooden Eagle mention?
(A learned German's late admir'd invention)
Which

Which mounting from his fist that framed her,
 Flew far to meet an Almain Emperour :
 And having met him, with her nimble train,
 And weary wings turning about again,
 Followed him close unto the Castle gate
 Of Noremberg ; whom all the shewes of state,
 Streets bang'd with Arras, arches curious built,
 Loud thundring Canons, columns richly guilt,
 Gray-headed Senat, and youth's gallantise,
 Grac'd not so much, as onely this device.
 Once as this Artist more with mirth than meat,
 Feasted some friends that he esteemed great ;
 From under's hand an Iron fly flew out,
 Which having flown a perfect round about,
 With weary wings, return'd unto her master,
 And (as judicious) on his arm she plac'd her.

Or wonder not more at the operation
 of two souls in those little bodies, than
 but one in the Trunk of a Cedar ?]
 That is, the vegetative, which, ac-
 cording to the common opinion ,
 is supposed to be in Trees , though
 the Epicures and Stoiques would
 not allow any Soul in Plants ;
 but Empedocles and Plato allowed
 them not onely a vegetative soul,
 but affirm'd them to be Animals.
 The Manichees went farther, and
 attributed so much of the ratio-
 nal soul to them, that they accounted
 it

it *Homicide* to gather either the flower or fruit, as *St. Aug.* reports.

We carry with us the wonders we seek without us.] So *St. Aug.* l. 1. de civ. c. 3. *Omni miraculo quod per hominem majus miraculum est homo.*

Sec. 14. Another of his *servant Nature*, that
Pag. 31. *publique and universal Manuscript*, that lies expanded, &c.] So is the description of *Du Bartas* 7. jour de la sepw.

*Oyes se Docteur muet estudie en ce livre [vivre].
Qui nuit & jour ouvert s' apprendra de bien*

All things are artificial, for Nature is the Art of God.] So *Mr. Hobbes* in his *Leviathan* (*in initio*) *Nature* is the Art whereby God governs the world.

Sec. 17. Directing the operations of single
Pag. 34. *and individual Essences, &c.*] Things singular, or individuals, are in the opinion of Philosophers not to be known, but by the way of sense, or by that which knows by its Essence, and that is onely God. The Devils have no such knowledge, because whatsoever knows so, is either
the

the cause or effect of the thing known; thereupon *Averroes* concluded that God was the cause of all things, because he understands all things by his Essence; and *Albertus Magnus* concluded that the inferiour intelligence understands the superiour, because it is an effect of the superior: but neither of these can be said of the *Devil*; for it appears he is not the effect of any of these inferiour things, much less is he the cause, for the power of creation onely belongs to God.

All cannot be happy at once, because the Glory of one State depends upon the ruine of another.] This Theme is ingeniously handled by Mr. *Montaigne* livr. 1. des Ess. cap. 22. the Title whereof is, *Le profit de l'un est dommage de l'autre.*

'Tis the common fate of men of singular gifts of minde, to be destitute of those of Fortune.] So *Petron. Arbitr. Amor ingenii neminem unquam divitem fecit*, in *Satyric.* And *Apuleius* in *Apolog.* *Idem mihi etiam, (saith he) paupertatem approbavit acceptum Philosopho crimen & ultro pro-*

profitendum; and then a little afterwards, he sheweth that it was the common fate of those that had singular gifts of minde: *Eadem enim paupertas apud Græcos in Aristide justa, in Phocione benigna, in Eryminonda strenua, in Socrate sapientia, in Homero dissorta.*

We need not labour with so many arguments to confute judicial Astrology.] There is nothing in judicial Astrology that may render it impious, but the exception against it is, That it is vain and fallible; of which any man will be convinced, that has read Tully de Divinat. and St. Aug. 5 book de Civ. Dei.

Se&. 19. *There is in our soul a kinde of*
 Pag. 41. *Triumvirate—— that distracts the*
peace of our Commonwealth, not less
then did that other the State of
Rome.] There were two Triumvi-
rates, by which the peace of Rome
was distracted; that of Crassus, Caesar
and Pompey, of which Lucan, l. 1.

——— *Tu causam aliorum* ———
Facta tribus Dominis communis Roma, nec un-
quam
In turbam missi feralia fœdera Regni.

and that other of *Augustus, Antonine*
and *Lepidus*, by whom, saith *Florus*,
Respub. convulsa est lacerataq;
which comes somewhat neer the Au-
thors words, and therefore I take it
that he means this last Triumvirate:

Would dissuade my belief from the
miracle of the brazen Serpent.] Vid.
Coqueum in l. 10. Aug. de Civ. Dei, c. 8.

And bid me mistrust a miracle in
Elias, &c.] The history is 18. 1 *Reg.*
It should be *Elijah*. The Author in
15 cap. 7 lib. *Pseudodox.* sheweth it
was not perform'd naturally; he was
(as he saith) a perfect miracle.

To think the combustion of Sodome
might be natural,] Of that opinion
was *Strabo*, whereupon he is repre-
hended by *Genebrard* in these
words: *Strabo falsus est. — dum*
eversionem addicit sulphuri & bitu-
mini è terra erumpentibus, quæ erat
assignando Cælo, i. e. Deo irato. Ta-
citus reports it according to the Bi-
ble, *fulminis ictu arsisse.*

Those that held Religion was the Sect 20.
difference of man from Beasts, &c.] Pag. 44.
Lactantius was one of those: *Reli-*
gioni ergo serviendum est, quem qui

Q

non

non suscipit, ipse se prosternit in terram, & vitam pecudum secutus humanitate se abdicat. Lactant. de fals. Sapientia, cap. 10.

The Doctrine of Epicurus that denyed the providence of God was no Atheism, but, &c.] I doubt not but he means that delivered in his Epistle to *Menæceus*, and recorded by *Diogenes Laertius*, lib. 10. *Quod beatum eternumq; est, id nec habet ipsum negotii quicquam, nec exhibet alteri, itaque neque ira, neque gratia tenetur, quod quæ talia sunt imbecillia sunt omnia;* which the *Epicurean Poet* hath delivered almost in the same words.

*Omnis enim per se divum natura necessest
Immortali ævo summa cum pace fruatur,
Semota à nostris rebus sejunctaq; longè:
Nam privata dolore omni, privata periculis
Ipsa suis pollens opibus nihil indiga nostri
Nec bene pro meritis capitur, nec tangitur ira.*

Lucret. lib. 2

** That villaine and Secretary of Hell, that composed that miscreant piece of the three Impostors.] It was Ochinnus that composed this piece;*
but

but there was no less a man then the
Emperour Frederick the Second,
that was as lavish of his tongue, as
the other of his pen; *Cui saepe in
ore, Tres fuisse insignes Impostores,
qui genus humanum seduxerunt:
Moysem, Christum, Mahumetem.* Lips.
monit. & exempl. Politic. cap. 4. And
a greater then he, Pope Leo the
Tenth, was as little favourable to
our Saviour, when he us'd that
speech which is reported of him,
*Quantas nobis divitias comparavit
ista de Christo fabula!*

There are in Scriptures stories that Sect. 21.
do exceed the fables of Poets.] So Pag. 46.
the Author of Relig. Laici. *Certe
mira admodum in S.S. plus quam in
reliquis omnibus Historiis traduntur;*
(and then he concludes with the
Author) *Sed quæ non retundunt in-
tellectum, sed exercent.*

Yet raise no question who shall rise
with that rib at the Resurrection.]
The Author, cap. 2. l. 7. Pseudodox.
sheweth that it appears in Anatomy,
that the ribs of Man and Woman are
equal.

Whether the World were created in

Autumn, Summer, or the Spring, &c.]
 In this matter there is a consent be-
 twixt two learned Poets, *Lucretius*
 and *Virgil*, that it begins in *Spring*.

*At novitas mundi nec frigora dura ciebat,
 Nec nimios aestus, nec magnis viribus aura.*
Lucretius.

Which he would have to be under-
 stood of *Autumn*, because that re-
 sembles old age rather than Infancy.
 He speaks expressly of the fowls.

*Principio genus alituum variaeque volucres
 Ova relinquebant exclusae tempore verno.*
Lucret.

Then for *Virgil*.

*Non alios prima nascentis origine mundi
 Illuxisse dies aliumve habuisse tenorem
 Crediderim, ver illud erat, ver magnus agebat
 Orbis, & hibernis parcebant flatibus Euri.*
Virgil. 2. Georgic.

But there is great difference about
 it betwixt Church-Doctors, somea-
 greeing with these Poets, and others
 affirming the time to be *Autumn*:
 but truly, in strict speaking, it was
 not created in any one, but all of the
 seasons

seasons, as the Author saith here, and hath shewed at large, *Pseudodox. Epidemic. lib. 6. cap. 2.*

'Tis ridiculous to put off or drown Sect. 22.
the general flood of Noah in that Pag. 49.
particular inundation of Deucalion]
 as the Heathen some of them sometimes did : *Confuderunt igitur sepe ethnici particularia illa diluvia, quae longe post secuta sunt, cum illo universalis quod praecessit, ut ex fabulis in Diluvio Deucalionaeo sparsis colligere licet ; non tamen semper nec ubique. Author. Observat. in Mytholog. Nat. Com.* Then amongst those that confound them, he reckons *Ovid* and *Plutarch*.

How all the kinds of Creatures, not onely in their own bulks, but with a competency of food and sustenance, might be preserved in one Ark, and within the extent of 300 Cubits, to a reason that rightly examines it will appear very feasible.] Yet *Apelles* the Disciple of *Mercion*, took upon him to deride the History of *Moses* in this particular, alleadging that it must needs be a fable, for that it was impossible so many creatures should

be contain'd in so small a space. *Origen* and *St. Aug.* to answer this pretended difficulty, alleadge, that *Moses* in this place speaks of Geometrical (and not vulgar) cubits, of which every one was as much as six vulgar ones; and so no difficulty. But *Perer. l. 10. com. in Genes. quest. 5. de arca*, rejects this opinion of *Origen*, as being both against reason and Scripture, 1. Because that sort of Cubit was never in use amongst any people, and therefore absurd to think *Moses* should intend it in this place. 2. If *Moses* should not speak of the same Cubits here, that he mentions in other places, there would be great æquivocation in Scripture: now in another place, *i. e. Exod. 27.* he saith God commanded him to make an *Altar* three Cubits high; which if it shall be intended of Geometrical Cubits, it will contain 18 vulgar Cubits; which would not only render it useless, but would be contrary to the command which he saith God gave him, *Exod. 20. Thou shalt not go up by steps to my Altar.* For without steps what man could

could reach it? it must therefore be meant of ordinary Cubits; but that being so, it was very feasible. I can more easily believe then understand it.

And put the honest Father to the Refuge of a Miracle.] This honest Father was St. Aug. who delivers his opinion, that it might be miraculously done, *lib. 16. de Civ. Dei, cap. 7.* where having propos'd the question how it might be done, he answers, *Quod si homines ex captas secum adduxerunt, & eo modo ubi habitabant earum, genera instituerunt, venandi studio fieri potuisse incredibile non est, quamvis jussu Dei sine permissu etiam opera Angelorum negandum non sit potuisse transferri;* but St. Aug. saith not that it could not be done without a miracle.

And 1500 years to people the World, as full a time, &c.]

That Methusalem was the longest liv'd of all the children of Adam, &c.] See both these points cleared by the Author, in *Pseudodox. Epidemic.* the first, *lib. 6. cap. 6.* the other, *l. 7. cap. 3.*

That Judas perished by hanging himself, there is no certainty in Scripture, though in one place it seems to affirm it, and by a doubtful word hath given occasion to translate it; yet in another place, in a more punctual description it makes it improbable, and seems to overthrow it.] These two places that seem to contradict one another, are *Matthew* 27. 5. and *Acts* 1. 8. the doubtful word he speaks of is in the place of *Matthew*; it is ἀπνύξας, which signifieth suffocation, as well as hanging (ἀπνύξας ἀπνύξας, which may signifie literally, after he went out he was choak'd) but *Erasmus* translates it, *abiens laqueo se suspendit*: the words in the *Acts* are, *When he had thrown down himself headlong, he burst in the mid'st, and all his bowels gushed out*; which seems to differ much from the expression of *Matthew*; yet the ancient Writers, and Fathers of the Church do unanimously agree that he was hanged; some I shall cite. *Anastas. Sinaita*. l. 7. *Anagog. Contempl. Unus latro ingratus cum esset typus Diaboli, & Serpentis, & Jude qui*

quæ se in ligno suffocavit. Gaudenti-
 m Brixienf. tract. 13. de natal.
 Dom. Mortem debitam laqueo sibi met
 intulit preparato, &c. Drogottosben.
 de sacram. dominic. pass. Jam diu e-
 rat quidem quod Christorecesserat, &
 avaritiæ laqueo se suspenderat, sed
 quod fecerat in occulto, palam omni-
 bus innotuit. S. Martialis in Ep. ad
 Tholosanos. Non sustinuit pœnitenti-
 am, donec laqueo mortis se ipsum
 consumpsit Ignat. ad Philippens.
 Diabolus laqueum ei ostendit, &
 suspendium docuit. Leo. Serm. 3. de
 passion — ut quia facinus omnem
 mensuram ultionis excesserat, te ha-
 beret impietas tua judicem, te pate-
 retur sua pœna Carnificem. Theodo-
 ret. lib. 1. hæretic. fabul. Ille protu-
 nus strangulatus est, quæ fuit merces
 ejus proditionis. Chrysostom. hom. 3.
 de proditore. Pependit Cælum Ter-
 ramq; intermedius vago funere suf-
 focatus, & cum flagitio suo tumefa-
 ctus, viscera crepuerunt, &c. Bernard.
 serm. 8. in Psalm. 9. Judas in aere
 crepuit medius.

There are those that are so parti-
 cular, that they acquaint us with the
 manner

manner, as that it was done with
 Cord. Antiochus Laurensis, Spem om-
 nem à se cum abjecisset insiliente
 eum inimico (sc. Diabolo) funiculo
 sibi præfocavit gulam. Oecumen. in
 Act. fracto funiculo quo erat suffu-
 catus decidit in terram precipiti-
 2. That it was done on a Fig-tree,
 Beda. Portam David egredientibus
 fons occurrit in Austrum per vallem
 directus, ad cujus medietatem ab oc-
 casu Judas se suspendisse narratur.
 Nam & ficus magna ibi & vetustissi-
 ma stat.

Juven. l. 4. Hist. Evangelic.

Exorsusq; suas laqueo sibi sumere pœnas,
 Informem rapuit ficus de vertice mortem.

3. Some acquaint us with the time
 when it was done, viz. the next day
 after he had given the kiss. So Chry-
 sostom. Homil. 1. de proditor. & my-
 sterio Cœn. Dominic. Guttur pro-
 phanum quod hodie Christo extendis
 ad osculum, crastinò es illud exten-
 surus ad laqueum. But there are
 two, that is, Euthymius and Oecume-
 nius, that tell us, that the hanging
 did

with did not kill him; but that either the
 broke, or that he was cut
 down, and afterwards cast himself
 headlong, as it is related in
 the before mentioned place of the
Agñitus à quibusdam depo-
nitur est ne prafocaretur, deniq; post-
quam in secreto quodam loco modico
vixisset tempore praeceptus factus siue
precipitatus, inflatus, disruptus, ac
diffusus est medius, & effusa sunt
omnia viscera ejus; ut in Actis. Eu-
thym. cap. 67. in Matth. Judas suspen-
diò vita non decessit, sed supervix-
it, dejectus est enim priusquam prae-
focaretur, idq; Apostolorum Acta in-
dicant quòd pronus crepuit medius.
Oecumen. in Act. And this may serve
 to reconcile these two seemingly
 disagreeing Scriptures.

That our Fathers after the Flood
 erected the Tower of Babel.] For this
 see what the Author saith in his *Pseu-*
dodox. Epidemic. l. 7. cap. 6.

And cannot but commend the Sect. 23.
 judgement of Ptolemy.] He means Pag. 52.
 of *Ptolemaeus Philadelphus*, who
 founded the Library of *Alexan-*
dria, which he speaks of in the
 next

next Section, he was King of Egypt and having built and furnish'd the Library with all the choicest books he could get from any part of the world; and having good correspondence with *Eleazer* the high Priest of the *Jews*, by reason that he had released the *Jews* from Captivity, who were taken by his Predecessor *Ptolemaeus Lagi*; he did by the advice of *Demetrius Phalereus* the *Athenian*, whom he had made his Library-keeper, write to *Eleazer*, desiring him, that he would cause the books of the *Jews*, which contained their Laws, to be translated for him into Greek, that he might have them to put into his Library: to which the Priest consents; and for the Kings better satisfaction, sends to him copies of the books, and with the same, 72 Interpreters skilled both in the Greek and Hebrew Language, to translate them for him into Greek; which afterwards they performed. This is for certain but; whether they translated onely the *Pentateuch*, as *St. Jerome* would have it, or together with that the books of the Prophets

sets also, as *Leo de Castro* and *Ba-*
main contend, I undertake not to
 determine : but as to that part of
 the story, that these Interpreters
 were put into so many several Cells,
 whilst they were about the work of
 translation ; and notwithstanding
 they were thus severed, that they
 all translated it *totidem verbis* ; it is
 but reason to think with *St. Jerome*
 (notwithstanding the great current
 of Authority against him) that it is
 no better then a fable.

*The Alcoran of the Turks (I speak
 without prejudice) is an ill composed
 piece, containing in it vain and ridi-
 culous errors in Philosophy, &c.]* It
 is now in every mans hand, having
 been lately translated into English ;
 I shall therefore observe but these
 few particulars in it, in regard the
 book it self is so common ; and in-
 deed they are not mine own, but
Lipsius his observations. He begins,
O mugas, O deliria ! primum (saith
 he) *commentus est, Deum unum soli-*
dumq; (*ὁλὸς οὐρανὸς* *Græci exprimunt*)
eundemq; *incorporeum esse. Christum*
non Deum, sed magnum vatem &
pro-

prophetam, se tamen majorem,
 proxime à Deo missum; præmia
 ipsum audient Paradisum, qui
 aliquot annorum milia reserabit
 ibi quatuor flumina lacte, vino, melle
 aqua finire, ibi palatia & ædificia
 gemmata atq; aurata esse, carni
 vinum suavissimarum, fructus omni
 genus quos sparsi jacentesq; sub um
 bra arborum edent: sed caput felici
 tatis, viros fœminasq; majores se
 litomagnis Genitalibus, assidua libi
 dine, & ejus usu sine tædio aut fati
 gatione. These and some others
 that are in the Alcoran he reckons
 up. Sed & Physica quoque miranda
 (saith he) nam facit Solem & Lunam
 inequis vebi, illum autem in aquam
 calidam vespere mergi, & bene lotum
 ascendere atq; oriri, Stellas in auri
 e catenis aureis pondere: terram in
 bovini cornu cuspide stabilitum, &
 agitante se bove ac succutiente fieri
 terræ motum; hominem autem ex
 hirundine aut sanguisuga nasci, &c.
 Just. Lips. Monit. & exempl. Politic.
 cap. 3.

I believe besides Zoroaster there
 were divers others that wrote before
 Mosci

Moses.] Zoroaster was long before
Moses, and of great name; he was
 the Father of *Ninus*, *Justin.* l. i. Si
 quilibet modicum emolumentum
 probaveritis, ego ille *sim Carinondas*,
vel Damigeron, *vel is Moses*, *vel*
Joannes, *vel Appollonius*, *vel ipse Dar-*
danus, *vel quicumq; alius* post Zoro-
 astrem & *Hostanem* inter *Magos* ce-
 lebratus est. *Apuleius* in *Apol.*

Others with as many groans de-
 plore the combustion of the Library
 of Alexandria.] This was that Li-
 brary before spoken of, set up by
Ptolomæus Philadelphus; in which
 is reported by *Ammianus Marcelli-*
us there were 700000 volumes; it
 was burnt by *Jul. Caesar's* means,
 whose Navy being environed before
Alexandria, he had no means to
 keep off the Enemy, but by flinging
 of fire, which at length caught the
 Library and consumed it, as *Plutarch*
 has it in *Vita Caesaris*: but notwith-
 standing we have no reason to be-
 lieve it was quite consumed, because
Sueton. in *Claudius*, tells us, that that
 Emperour added another to it; and
 there must be somewhat before, if
 it

it were an addition ; but true it is
 too many of the books perished :
 to repair which loss, care was taken by
Domitian the Emperour, as the same
Sueton. and *Aurel. Victor* do relate.

*I would not omit a copy of Enoch's
 Pillars, had they many nearer Authors
 than Josephus, &c.]* For this the
 Story is, that *Enoch*, or his father
Seth, having been inform'd by
Adam, that the World was to perish
 once by water, and a second time by
 fire, did cause two Pillars to be e-
 rected, the one of Stone against the
 water, and another of Brick against
 the fire ; and that upon those Pillars
 was engraven all such learning as
 had been delivered to, or invented
 by mankinde ; and that thence it
 came that all knowledge and learn-
 ing was not lost by means of the
 Floud, by reason that one of the Pil-
 lars (though the other perished) did
 remain after the Floud ; and *Jose-
 phus* witnesseth, till his time, *lib. 1.
 Antiq. Judaic. cap. 3.*

*Of those three great inventions of
 Germany, there are two which are not
 without their incommodities]* those

two he means are *Printing* and *Gun-
powder*, which are commonly taken
to be *German* Inventions; but *Artil-
lery* was in *China* above 1500 years
since, and *Printing* long before it
was in *Germany*, if we may believe
Juan Goncales Mendosa in his *Hist.
of China*, lib.3. cap.15,16. The in-
commodities of these two inventi-
ons, are well described by *Sam. Da-
niel*, l.6. of the *Civil Wars*.

*Fierce Nemesis, mother of fate and changes,
Sword-bearer of th' eternal providence,
Turns her stearn look at last into the West,
As griev'd to see on earth such bappy rest ;
And for Pandora calleth presently,
Pandora Joves fair gift, that first deceived
Poor Epimetheus in his imbecility.
That though he had a wondrous boon received,
By means whereof curious mortality
Was of all former quiet quite bereaved.
To whom being come deckt with all qualities,
The wrathful gooddeß breaks out in this wise :
Dost thou not see in what secure estate
Those flourishing fair Western parts remain ?
As if they had made covenant with fate,
To be exempted, free from others pain,
At one with their desires, friends with debate,
In peace with Pride, content with their own
gain.*

R

Their

Their bounds contain their mindes, their
mindes applyed.

To have their bonds with plenty beautified,

Devotion (Mother of Obedience)

Bears such a band on their credulity,

That it abates the spirit of eminence,

And busies them with humble piety :

For see what works, what infinite expence,

What Monuments of zeal they edifie,

As if they would, so that no stop were found,

Fill all with Temples, make all holy ground.

But we must cool this all-believing zeal,

That bath enjoy'd so fair a turn so long, &c.

Dislike of this first by degrees shall steal,

As upon souls of men perswaded wrong ;

And that the sacred power which thus hath
wrought,

Shall give her self the sword to cut her throat.

Go therefore thou with all thy stirring train

Of swelling Sciences (the gifts of grief)

Go loose the links of that soul-binding chain,

Inlarge this uninquisitive Belief :

Call up mens spirits, that simpleness retain,

Enter their hearts, and knowledge make the
Thief

To open all the doors to let in light,

That all may all things see, but what is right.

Opinion arm against opinion (grown)

Make new-born contradictions still arise, (sown

As if Thebes Founder (Cadmus) tongues had

In stead of teeth, for greater mutinies :

Bring new defended faith against faith known,

Wear the soul with contrarieties,

Till

Till all Religion become Retrograde,
And that fair tye the mask of sin be made.
And better to effect a speedy end,
Let there be found two fatal Instruments,
The one to publish, th' other to defend
Impious contention, and proud discontents :
Make that instamped characters may send
Abroad to thousands, thousand mens intents ;
And in a moment may dispatch much more,
Then could a world of pens perform before ;
Whereby all quarrels, titles, secrecies,
May unto all be presently made known,
Factions prepar'd, parties allur'd to rise,
Seditions under fair pretences sown ;
Whereby the vulgar may become so wise
That with a self-presumption overgrown,
They may of deepest mysteries debate,
Controul their betters, censure acts of State.
And then when this dispersed mischief shall
Have brought confusion in each mystery,
Call'd up contempts of State in general,
And ripen'd the humour of impiety,
Then take the other engine, wherewithal
They may torment their self-wrought misery ;
And scourge each other in so strange a wise,
As time or tyrants never could devise, &c.

Printing.

Guns.

See Bellermontan. in his *Dissertat.*
politic. dissert. 29. and 30.

For the other Invention, the La-
tine Annotator doubts whether the
R 2 Athour

Author means Church-organs, or Clocks? I suppose he means Clocks because I finde that Invention reckon'd by a *German*, with the other two, as a remarkable one. It is by *Busbequius*, speaking of the *Turks*, who hath these words: *Testes majores minoresq; bombardæ, multaq; alia quæ ex nostris excogitata ipsi ad se avertunt; ut libros tamen typis excuderent, horologia in publico haberent, nondum adduci potuerunt. Epist. Legat. Turcic.* I suppose if he had known any Invention which next to the other two had been greater then this, he would not have named this; and this being the next considerable, we have no cause to doubt but the Author meant it.

To maintain the Trade and Mystery of Typographers.] Of this, *Cunæus* in his *Satyre Sardiænæ*. *Qui bis in anno nomen suum ad Germanorum mundinas non transmittit, eruditionem suam in ordinem coactam credit, itaq; nunquam tot fungi una pluvia nascuntur, quot nunc libri nno die.*

Scet. 25. *The Turk in the bulk he now stands, is beyond all hope of conversion.]* That

in respect of his great strength, against which it is not probable the Christians will prevail, as it is observed by Monsieur De Silhon. *La Race des Ottomans* (saith he) *que oste à Dieu la Religion qu'il à revelee, & aux hommes la liberie que le droit des Cens leur laisse a fait tant de progres depuis trois Cens & quelques années qu'il semble qu'elle n'ait plus rien à craindre de deborse, & que son empire ne puisse perir qu par la corruption de dedans, & par la dissolution des parties qui composent un corps si vaste. Mr. de Silhon en son Minist. D' Estat. l. i. c.*

None can more justly boast of persecutions, and glory in the number and valour of martyrs.] Of the fortitude of the Christians in this particular, *Minutius Felix*, in the person of the Ethnique, hath these words: *Per mira stultitia & incredibili audacia spernunt tormenta presentia, dum incerta metuunt & futura; & dum mori post mortem timent, interim mori non timent.* And afterwards, when he speaks in the person of the Christian, he saith, that Christian-

women and children have in this
surpassed *Scavola* and *Regulus*.
Viros (saith he) *cum Mutio vel cum*
Atilio Regulo comparo : *pueri &*
muliercule nostre cruces & Tormen-
ta, feras & omnes suppliciorum ter-
riculas inspirata patientia doloris il-
ludunt. *Minut. in Octav. vide Aug.*
de Civ. Dei, l. 1. c. 23, 24.

If we shall strictly examine the cir-
cumstances and requisites which Ari-
stotle requires to true and perfect va-
lour, we shall finde the name onely in
his Master Alexander, (that is, no
more than the name) and as little in
that Roman worthy Julius Cæsar.]
Aristot. 3. Ethic. cap. 6. amongst o-
ther requisites, requires to valour,
that it keep a mediocrity betwixt au-
dacity and fear; that we thrust not
our selves into danger when we
need not; that we spare not to shew
our valour when occasion requires:
He requires for its proper object,
Death; and to any death, he prefers
death in war, because thereby a man
profits his Country and Friends; and
that he calls *mors honesta*, an honest
or honourable death: and there-
upon

thereupon he defines a valiant man
to be, *Is qui, morte honesta propo-*
sita, iisq; omnibus quæ cum sint re-
pentina mortem adfuerunt metu va-
cat. So that by the Authors saying,
there was onely the name in *Alex-*
ander, he means onely that which is
rendred in the two last words, *metu*
vacans, and not the rest that goes to
make up the definition of a valiant
man, which is very truely affirmed
of *Alexander*, who exposed himself
to hazzard many times when there
was no cause for it: As you may
read in *Curtius*, he did, in the siege of
Tyrus, and many other ways. *Cet-*
uy-cy semble recercher & courir a
force les dangiers comme un impe-
teux torrent, qui choque & attaque
sans discretion, & sans choix tout
ce qu'il rencontre, saith *Montaign*,
speaking of *Alexander*, l. 2. des *Ess.*
cap. 34. And for *Cæsar*, it cannot be
denied, but in his wars he was many
times (though not so generally as *A-*
lexander) more adventurous then
reason military could warrant to
him; and therefore *Lucan* gives him
no better character than

*Acer & indomitus quo spes quoque ira vocat
Ferre manum, &c.*

Lucan. lib. 1.

To instance in some particulars with what an inconsiderable strength did he enterprize the Conquest of *Egypt*, and afterwards went to attack the forces of *Scipio* and *Juba*, which were ten times more then his own? after the battle of *Pharsalia*, having sent his Army before into *Asia*, and crossing the Hellespont with one single vessel, he there meets *Lucius Cassius* with ten men of war, he makes up to him, summons him to render, and he does it. In the famous and furious siege of *Alexia*, where he had 80000 men to make defence against him, and an Army of one hundred and nine thousand horse, and two hundred and forty thousand foot, all marching towards him, to raise his siege; yet for all that, he would not quit the siege, but first fought with those without, and obtain'd a great Victory over them, and soon afterwards brought the besieged to his mercy.

The

The Council of Constance condemns Sect. 26.
 John Hufse for an Heretick; the Pag. 58.
 stories of his own party style him a
 Martyr.] John Hufse did agree with
 the Papists against us in the point of
 invocation of Saints, Prayers and Sa-
 crifice for the Dead, free Will, good
 Works, confession of Sins, seven Sa-
 craments, &c. Gordon. Huntl. contr.
 3. de Sacr. Euch. cap. 17. Yet was
 he condemned for maintaining cer-
 tain Articles said by that Council to
 be heretical and seditious, and was
 burnt for Heresie. Now as I will not
 take upon me to say he was an *Here-
 tick*, so can I not maintain that he
 was a *Martyr*, if it be but for this one
 Article, which in the 15 Sess. of that
 Council was objected against him,
 which he did acknowledge, but
 would not recal, *i. e.* *Nullus est
 Dominus civilis, dum est in pec-
 cato mortali.* If that Doctrine
 should be believed, we shall have
 little obedience to civil Magi-
 strates; and without that, how mi-
 serable is humane condition?
 That which begat compassion to-
 wards Hufse in those of his own
 party

party was, that he had a safe conduct from the Emperour *Sigismund* and therefore it was, say they, a violation of publique faith in the *Council* and *Emperour* in putting to him to death.

That wise heathen Socrates that suffered on a fundamental point of Religion, the Unity of God.] That *Socrates* suffered on this point, divers Christian Writers do object to the *Ethniques*, as *Justin Martyr*, *Apol.* 2. *Enseb.* l. 5. *de preparat. Evangelic.* c. 14. *Tertul.* in *Apolog.* cap. 14. and *Lactant.* *de justitia*, cap. 15. whose words are these: *Plato quidem multa de uno Deo locutus est, a quo ait constitutum esse mundum, sed nihil de Religione; somniaverat enim Deum, non cognoverat. Quod si justitiæ defensionem vel ipse vel quilibet alius implere voluisset, imprimis Deorum Religiones evertere debuit, quia contrariæ pietati. Quod quidem Socrates quia facere tentavit in carcerem conjectus est, ut jam tunc appareret quid esset futurum iis hominibus qui justitiam veram defendere, Deoque singulari servire cœpissent.* I

I have often pitied the miserable Bishop that suffered in the cause of Antipodes.] The suffering was, that he lost his Bishoprick for denying the Antipodes. Vid. *Aventin. in Hist. Roio.* Besides him, there were other Church-men of great note, that denied Antipodes, as *Lactantius, Augustin,* and *Bede.*

I hold that God can do all things: Sect. 27. Now he should work contradictions, I Pag. 61. do not understand, yet dare not therefore deny.] Who would not think the Author had taken this from Mr. *Montaign*, whose words are, *Il m'a toujours semble qu'a un homme Chretien, cette sorte de parler est plein d'indiscretion & d'irreverence [Dieu ne se peut disdire,] [Dieu ne peut faire cecy ou cela.] je ne trouve pas bon d'enfermer ainsi la puissance divine sous les loix de nostre parole. Et l'apparence qui s'offre à nous en ses propositions, il la faudroit représenter plus reverence, & plus Religieusement. Liv. 2. des Ess. c. 12.*

I cannot see why the Angel of God should question *Esdra*s to recal the time past, if it were beyond his own power

power, or that God should pose mortality in that which he was not able to perform himself.] Sir K. Digby in his Notes upon this place saith there is no contradiction in this, because he saith it was but putting all things that had motion into the same state they were in at that moment, unto which time was to be reduced back, and from thence letting it travail on again by the same motions, &c. which God could do. But under favour, the contradiction remains, if this were done that he mentions; for Time depends not at all upon motion, but has a being altogether independent of it, and therefore the same revolution would not bring back the same time, for that was efflux'd before; as in the time of Joshua, when the Sun stood still, we cannot but conceive though there were no motion of the Sun, but that there was an efflux of Time, otherwise, how could the text have it, *That there was not any day, before or after, that was so long as that?* for the length of it must be understood in respect of the flux of time.

The

The reasoning of Sir Kenelme is founded upon the opinion of *Aristot.* who will needs have it, that Time cannot be without mutation; he gives this for a reason, because when we have slept, and cannot perceive any mutation to have been, we do therefore use to connect the time of our sleeping and of our awaking together, and make but one of it: to which it may be answered, although some mutation be necessary, that we may mark the flux of time, it doth not therefore follow that the mutation is necessary to the flux it self.

I excuse not Constantine from a Sect. 28. fall off his Horse, or a mischief Pag. 62. from his enemies, upon the wearing those nails, &c.] Hac de re videatur P. Diac. hist. miscell.

I wonder how the curiosity of wi- Sect. 29. ser heads could pass that great and Pag. 63. indisputable miracle, the cessation of Oracles.] There are three opinions touching the manner how the predictions of these Oracles were perform'd: Some say by vapour, some by the intelligences, or influences of the Heavens, and others say

say by the assistance of the Devils.
 Now the indisputable miracle the
 Author speaks of, is, that they
 ceas'd upon the coming of Christ,
 and it is generally so believed; and
 the Oracle of *Delphos* delivered to
Augustus, mentioned by the Author
 in this Section, is brought to prove
 it, which is this:

*Mo puer Hebrews divos Deus ipse gubernans
 Codere sede jubet, tristemq; redire sub ortum.
 Ari ergo dehinc tacitus discedite nostrum.*

But yet it is so far from being true
 that their cessation was miraculous,
 that the truth is, there never were a-
 ny predictions given by those Ora-
 cles at all.

That their cessation was not upon
 the coming of Christ, we have lucu-
 lent testimony out of *Tully*, in his 2.
lib. de Divinat. which he writ many
 years before Christ was born; who
 tells us that they were silent (and
 indeed he never thought they were
 otherwise) long before that time, in-
 somuch that they were come into
 contempt: *Christo modo jam oracula
 Delphis non eduntur, non modo no-*
stra

Deville's state, *sed jamdiu jam ut nihil
sit esse contemptius*. So that for
that of *Delphos*, which was the most
famous of them all, we see we have
no reason to impute the cessation of
it to Christ; Why therefore should
we do so for any of the rest?

2. For their predictions, let us
consider the three several ways be-
fore mentioned, whereby they are
supposed to operate; and from
thence see whether it be probable
that any such Oracles ever were.

The first Opinion is, that it was
by exhalation or vapour drawn up
from the earth; and gives this for a
reason of their being, that they were
for a time nourished by those exha-
lations; and when those ceased, and
were exhausted, the Oracles famish'd
and dyed for want of their accu-
stom'd sustenance: this is the far-
fetcht reason given by *Plutarch* for
their defect; but 'twas not devised
by him, but long before, as appears,
in that *Tully* scoffs at it, *lib. de divi-
nat. De vino aut fassamento putes lo-
qui* (saith he) *quæ evanescent vetu-
state*. This seem'd absurd to others,
who

who do therefore say this was not be attributed to any power of the Earth, but to the power of the Heavens, or *Intelligences Cælestial*; certain aspects, whereof, they say, the Statuæ of those Oracles were so adapted, that they might divine and foretell future events. But yet to others, this way seemeth as absurd as the others; for, say they, admitting that there were an efficacy in the Heavens, more then in the Earth; yet how can it be that men should come by the skill to fit the Statuæ to the Aspects or influences of the Heavens? or if at any time they had such skill, why should not the same continue the rather, because men are more skilled in the motions of the Heavens, of later then in the former time? Again, they do not see how it should be that the cause should be of less excellency than the effect; for if a man (say they) can by his industry make such Oracles, why can he not produce the same effect in another man? for if you affirm that the Heavens influence is requisite, they will tell you

you that Influence may happen as
 well to a man, as to a Statua of
 good marble. Therefore the third
 being unsatisfied, which either
 of the former ways conclude, that
 this was perform'd by the Devil;
 but for that it will appear as con-
 trary to Reason and Philosophy, as
 either of the former; for Philoso-
 phy teacheth that things singular, or
 individual, are to be known onely
 by sense, or by such an Intellect, as
 doth know by its Essence; and
 Theology teacheth that God onely
 knoweth the heart; and that the
 Devil doth not know by sense, nor
 by essence; and since 'tis admitted
 by all, that most of the answers that
 were pretended to be given by
 those Oracles, were *de rebus singu-*
laribus, or *individuis*; it is evident
 that these predictions were not per-
 form'd by Devils. How then? why
 those predictions which the igno-
 rant Heathen took to come from
 Heaven, and some Christians (not
 less ignorant) from the Devil, was
 nothing but the juggling and impo-
 stures of the Priests, who from with-

in the Statues gave the answers which Princes connived at; that they might upon occasion serve their turns upon the ignorance of the people; and the learned men, for fear of their Princes, durst not speak against it. *Lucian* hath noted it, and so a more authentick Author, *Minutius Felix*, in *Octav. Authoritatem quas presentis numinis consequuntur dum inspirantur interim vatibus*. But in process of time, the people grew less credulous of their Priests, and so the Oracles became to be silent: *Cum jam* (saith he) *Apollo versum facere desisset, cujus tunc cantum illud & ambiguum defecit oraculum: Cum & politiores homines & minus creduli esse ceperunt*. Sir H. Blount in his *Levantine* voyage, saith he saw the Statua of *Memnon* so famous of old; he saith it was hollow at top, and that he was told by the *Egyptians* and *Jews* there with him, that they had seen some enter there, and come out at the Pyramid, two Bows-shoot off; then (saith he) I soon believ'd the Oracle, and believe all the rest to have been such; which indeed,

much easier to imagine then that it was perform'd by any of the three ways before mentioned. St. Aug. hath composed a Book, where he handleth this point at large, and concludeth that the Devils can no more foretel things to come, then they are able to discern the thoughts that are within us. Aug. lib. de Scientia Daemon.

Till I laugh'd my self out of it with a piece of Justin, where he delivers that the Children of Israel for being scabbed were banished out of Egypt. These words of Justin are, Sed cum scabiem Egyptii & praviginem paterentur, responsa moniti, cum (sc. Moysen) cum agris, nepestis ad plures serperet, terminis Egypti pelunt. l. 36. But he is not singular in this, for Tacitus tells us, Hist. lib. 5. plurimi authores consentiunt orta per Egyptum tabe qua corpora fœdaret, Regem (Othorim) (He means Tharab) adito Hammonis oraculo remedium petentem purgare Regnum & id genus hominum alias in terras avertere jussu. Et Paulo inferius, Quod ipsos scabies quondam turpaverat.

Señ. 30. *I have ever believed, and do now*
 Pag. 65. *know that there are Witches.]* What

sort of Witches they were that the Author knew to be such, I cannot tell; for those which he mentions in the next Section, which proceed upon the principles of Nature, none have denied that such there are; against such it was, that the *Lex Julia de veneficiis* was made, that is, those, *Qui noxi poculo aut impuræ medicaminibus aliquem fuerint infectati.* Al. ab Alex. Gen. Dier. l. 3 c. 1. But for the opinion that there are Witches which co-operate with the Devil, there are Divines of great note, and far from any suspicion of being irreligious, that do oppose it. Certainly there is no ground to maintain their being from the story of Oracles, as may be seen from what hath been said on the precedent Section.

Nor have the power to be so much as Witches.] Pliny saith, so it fared with Nero, who was so hot in pursuit of the Magick Arts, that he did dedicate himself wholly to it, and yet

yet could never satisfie himself in that kinde, though he got all the cunning men he could from the East, for that purpose, *Plin. l. 3. Nat. Hist. c. 1.*

By conjunction with the Devil.] Though, as the Author saith, it be without a possibility of Generation, yet there are great men that hold, that such carnality is performed, as *August. in Levit. Aquin. l. 2. de qu. 73. art. ad 2.* and *Justin Martyr. Apol. 1.*

It is no new opinion of the Church Sect. 33. of Rome, but an old one of Pythagoras and Plato.] This appears by *Apuleius* a Platonist, in his Book *de Deo Socratis*, and elsewhere. See *Mede's Apostasie of the latter times*, where out of this and other Authors, you shall see collected all the learning *de Geniis.*

I cannot with those in that great Father securely interpret the work of the first day, Fiat lux, to the creation of Angels.] This great Father is *S. Chrysost. Homil. in Genes.* but yet 'tis his opinion, as also of *Athanasius* and *Theodore*, that there is

express mention of the creation of Angels, so that they need not rest upon this place, which they admit to be somewhat obscure. The place which they take to be express, is that of the 130 Psalm, where David begins to speak of the Majesty God, in this manner: *Confessionem sue majestatem & decorem induisti, amictus lumine sicut vestimenta*: Next he speaks of the Heavens, saying, *Thou hast stretched them out over us like a Tent*. Then he speaks of the Angels, *Qui facis Angelos tuos spiritus*. Now if it shall be objected, that this expression is onely of the time present, and without relation to the Creation: Answer is given by Divines, that the *Hebrews* have but three Tenses in their Verbs, the Preterperfect, Present, and Future Tense; and have not the use of the Preterimperfect, and Preterpluperfect, as the *Greeks* and *Latines* have; whence it ariseth, that the Present Tense with the *Hebrews*, may, as the sentence will bear it, be translated by the Preterimperfect, as also by the Preterperfect and preterpluperfect

superlative perfect Tense; and this (they say) is practised in this very passage, where the Phrase, as it is in Hebrew, may be rendred as well *qui faciebat*, as *qui facit Angelos*, &c. Vid. Hieronymus in Ep. ad Titum, & Thom. Aqu. l. p. qu. 61. art. 3. The Latine Annotator saith, the Father meant by the Author, is St. Aug. and quotes him, l. 11. de Civ. Dei, cap. 9. which place I have perused, and finde the expression there used by St. Aug. is but hypothetical; for these are his words: *Cum enim dixit Fiat lux & facta est lux si rectè in hac luce creatio intelligitur Angelorum*, &c. Where you see 'tis but with a *si*, and therefore I conceive the Author intends not him, but Chrysostom.

Where it subsists alone, 'tis a Spiritual Substance, and may be an Angel,] Epicurus was of this opinion, and St. Aug. in Enchirid. ad Laurentium.

Moses decided that Question, and Sect. 35. all is salved with the new terme of Pag. 70. Creation.] That is it which Aristotle could not understand; he had learned

that *ex nihilo nihil fit*, and therefore when he found those that disputed that the World had a beginning, did maintain that it was generated, and he could not understand any generation, but out of matter pre-existent in *infinitum*, therefore he took their opinion to be absurd, and upon that ground principally, concluded the World to be eternal: whereas, if he had understood that there may be such a thing as Creation, he had not done it, for that solves his *processus in infinitum*. Take from *Plato*, that the World had a beginning, and from *Aristot.* that it was not generated, and you have the (true) Christian opinion.

Se^ct. 36. In our study of Anatomy, there is
 Pag. 80. a mass of mysterious Philosophy, and
 such as reduced the very Heathens to
 Divinity.] So it did *Galen*, who
 considering the order, use, and dis-
 position of the parts of the body,
 brake forth into these words: *Com-
 pono hic profecto Canticum in crea-
 toris nostri laudem, quod ultra res
 suas ornare voluit melius quam ulla
 arte*

it dis. cannot believe the wisdom of Sect. 37.
 a be. Pythagoras did ever positively, and Pag. 81.
 was a literal sense, affirm his Metem-
 psychosis.] In this the opinion of
 at of Grotius is contrary to the Author,
 who saith this opinion was begotten
 by occasion of the opinion of other
 Philosophers, who in their discourses
 of the life that is to be after this,
 brought such arguments, *Quæ non
 magis de homine quam de bestiis
 procedunt.* And therefore, saith
 he, *mirandum non est, si transitum
 animarum de hominibus in bestias, de
 bestias in homines alii commentisunt.*
*Lib. 2. de ver. Relig. Christ. (vide
 etiam Annotat. ejusd.)* But yet there
 is a shrewd objection against the o-
 pinion of Pythagoras, if he did mean
 it literally, which is cast in by the
 Sectators of Democritus and Epicu-
 rus, which Lucretius remembers in
 these Verses :

*Præterea si immortalis natura anima
 Constat, & in corpus nascentibus insinuatür,
 Cur super anteaquam ætatem meminisse nequi-
 mus ?*

Nec vestigia gestarum rerum ulla tenemus ?

Nam si

*Nam si tantoper est animi mutata potestas,
 Omnis ut aëtarum excideret retinentia rerum
 Non ut opinor ea ab læto jam longitèr erant*

This Argument, 'tis true, is *falso contra falsum*, but yet holds *ad hominem* so far, that it is not likely (as the Author saith) but *Pythagoras* would observe an absurdity in the consequence of his *Metempsychosis*; and therefore did not mean it literally, but desired only to express the Soul to be immortal, which he, and the other Philosophers that were of that opinion, who had not heard of Creation, could not conceive, unless it must be taken for truth, that the soul were before the body; so saith *Lactantius* of them. *Non putaverunt aliter fieri posse ut supersint animæ post corpora, nisi videntur fuisse ante corpora. De fals. Sap. c. 18.*

Sec. 41. *I do not envy the temper of Crows*
Reg. 39. *or Daws.] As Theophrastus did, who*
 dying, accused Nature for giving them, to whom it could not be of any concernment, so large a life; and to man, whom it much concern'd,
 10

short a one. Cic. Tusc. quest.
How long Daws live, see in
ad Sect. 41.

Not upon Cicero's ground, because Sect. 42.
have liv'd them well.] I suppose Pag. 91.

alludes to an expression in an E-
pistle of Cicero, written in his Exile,
to his wife and children, where he
saith these words to his wife: *Quod*
reliquum est, te sustenta mea Teren-
tia ut potes, honestissime viximus,
lucimus. Non vitium nostrum sed
virtus nos afflixit, peccatum est nul-
lum nisi quod non unà animum cum
marientis amisimus, l. 24. Ep. 4.

And stand in need of Esons bath
before threescore.] Eson was the
Father of Jason, and, at his request,
was by Medea, by the means of this
Bath, restored to his youth. Ingre-
dients that went into it, and the de-
scription of Medea's performance,
Ovid gives you, l 7. Metam.

*Interea calido positum medicamen abeno
Fervet & exultat, spumisq; tumentibus albet.
Illic Æmonia radices valle resecas,
Seminaq; & flores, & succos incoquit atros
Adjicit extremo lapides Oriente petitos,
Et quas Oceani refluxum mare lavit arenas:*

Addidit

Addidit exceptas luna de nocte pruinas,
 Et Strigum infames ipsis cum carnibus alas,
 Inq; virum soliti vultus mutare ferinos,
 Ambigui prosecta lupi, nec defuit illi
 Squamea Cinybei tenuis membrana Chelid.
 Vivacisq; jecur cervi; quibus insuper addidit
 Ora, caputq; novem cornicem secula posse.
 His & mille aliis, postquam sine nomine rebus
 Propositum instruxit mortali barbata munus
 Arenti ramo jampridem mitis olive
 Omnia confudit, summisq; immiscuit ima.
 Ecce, vetus calido versatus stipes abeno
 Fit viridis primo, nec longo tempore frondes
 Induit, & subito gravidis oneratur olivis.
 At quacunq; cavo spumas ejecit abeno
 Ignis, & in terram guttæ cecidere calentes,
 Vernat humus, floresq; & mollia pabula surgunt.
 Quæ simulac vidit, stridit Medea recludit.
 Ense senis jugulum, veteremq; exire cruorem
 Passa replet succis, quos postquam combibit
 E-
 son,
 Aut ore acceptas, aut vulnere, barba comæq;
 Lanitie posita, nigrum rapuere colorem.
 Pulsa fugit macies: abeunt pallorq; situsque:
 Adjectoq; cavæ suppleantur corpore rugæ;
 Membraq; luxuriant. Æson miratur, & olim
 Ante quater decos hunc se reminiscitur annos.
 Dissimilemq; animum subiit, etate relicta.

Sect. 44. Extol the Suicide of Cato.] As
 Pag. 94. doth Seneca in several places; but
 LaFontius saith, he cast away his
 life,

to get the reputation of a *Plato*;
 a Philosopher, and not for fear of
 death; and 'tis very probable, he was
 no great fear of death, when he
 slept so securely the night before his
 death, as the story reports of him.

Emori nolo, sed me esse mortuum,
nihil curo. Were I of *Cæsar's* Religi-

on. I doubt not, but here is a fault
 of the Press, and that instead *Cæsar* it
 should be *Cicero*. I meet not with a-
 ny such saying imputed to *Cæsar*, nor
 any thing like it, but that he preferr'd
 a sudden death, (in which he had his
 option) to any other; but I meet
 with such a saying in *Cicero*, quoted
 out of *Epicharmus* [*Emori nolo, sed*
me esse mortuum nihili æstimo.] Where
Cicero sustaineth the part of
 the Epicure, that there is no hurt in
 being dead, since there remaineth
 nothing after it. *Cic. 1. Thusc. qu. non*
procul ab initio.

Or whence *Lucan* learn'd to say,
Communismundo superest rogas, &c. See A. 45.
 Why *Lucan* was a Stoique, and 'twas Pag. 98.
 an opinion among them almost ge-
 nerally, that the world should perish
 by fire; therefore without doubt
 from

from them he learned it. *Celestis quoque cum omnibus quæ in celis continentur, ita ut cepisset desinere fontium dulci aqua marisve nutriti in vine ignis abiturum. Stoichæ epistola stans opinio est, quod consumpto mundo mundus hic omnis ignesceret. Minutius in Octav.* But Minutius should have excepted Boetius, Posidonius, Diogenes Babylonius, and Zeno Sidonius, who were Stoiques, and yet did not think the world should be destroyed by fire, nor yet by any other means.

Se&. 46. How shall we interpret Elias 6000
Pag. 99. years, &c?] *Lactant.* is very positive that the world should last but 6000 years; but his reason for it is somewhat strange; thus it is, *Quoniam sex diebus cuncta Dei opera perfecta sunt, per secula sex, i. e. annorum sex millia manere in hoc statu mundum necesse est. De divino præmio, cap. 14.*

Se&. 47. Ipsa sui pretium virtus sibi, is but a
Pag. 101. cold principle.] It is a Stoical principle. *Queris enim aliquid supra summum, interrogas quid petam extra virtutem ipsam. Nihil enim habet melius*

*Col. 1. Pretium sui est. Senec. de vit.
lo. c. 9.*

fin. that honest artifice of Seneca.]
utrin. that that artifice was, is to be seen
ep. 1. 1. Ep. ep. 11. Aliquis vir
o. nobis eligendus est, & semper
esca. oculos habendus, ut sic tanquam
utim. spectante vivamus & omnia tan-
possi. quillo vidente faciamus. Et Paulo
and. Elige itaq; Catonem; si hic vi-
gues. tur tibi nimis rigidus, eligerem is-
orld. tui animi virum Lelium, &c.
per. which though, as the Author saith,
1. 1. to be an honest Artifice, yet cannot
1. 1. but commend the party, and prefer
ive. the direction of him (who ever he
1. 1. were) who in the Margin of my Se-
nes. neca, over against those words, wrote
1. 1. these: Quin Deo potius qui semper
1. 1. omnibus omnia agentibus non tan-
1. 1. quam sed re ipsa adest, & videt; ac
1. 1. etiam ut Testis, vindex & punitor
1. 1. est male agentis.

I have tryed, if I could reach that
great Resolution of his (that is of
Seneca) to be honest without a thought
of Heaven or Hell.] Seneca brags he*
could do this, in these words: Si
scirent deos peccata ignoscituros, &

homines

* *Tho. A.*
quin. in
com. in
Boet. de
Consolat.
prope fi-
nem.

homines ignoraturos adhuc propriam
litem peccati peccare erubescere.

Credat Judeus appellari non ego.

And Atheists have been the only
Philosophers.] That is, if nothing

main after this life. St. Aug. was
this opinion. *Disputabam*—Epi-

rum accepturum fuisse palmam in
nimo meo, nisi ego credidissem

mortem restare anime vitam, &
Aug. l. 6. conf. cap. 16.

Se&. 48. God by a powerful voice shall com-
Pag. 104. mand them back into their proper

shapes.] So Minutius. *Ceterum qui*

tam stultus est aut brutus, ut audire

repugnare hominem à Deo ut prius

potuit fingi, ita posse denuo refor-

mari, nihil esse post obitum, & an-

te ortum nihil fuisse; sicut de nihilo

nasci licuit, ita de nihilo licere re-

parari. Porro difficilior est id quod

sit incipere, quod quam id quod fuerit

iterare. Tu perire Deo credis, si quid

nostris oculis hebetibus subtrahitur.

Corpus omne sive arescit in pulverem

sive in humorem solvitur, vel in cin-

rem comprimitur, vel in nidorem te-

nuatur, subducitur nobis, sed De-

elementorum in custodi inseruntur.

Octav. Vide Grot. de veritate Re-
ligionis Christian. ubi (lib. 2.) solvit ob-
jectionem, quod dissoluta corpora re-
stitui nequeant.

Or conceive a flame that can either Sect. 50.
purge upon, or purifie the substance of Pag. 109.
a soul.] Upon this ground Psellus
lib. 1. de Energia Daemonum, c. 7.
holds that Angels have bodies,
(though he grants them to be as
pure, or more pure then Air is) o-
therwise he could not apprehend
how they should be tormented in
Hell; and it may be upon this ground
it was, that the Author fell into the
error of the Arabians, mentioned
by him, Sect. 7.

There are as many Hells as Anax-Sect. 51.
agoras conceited worlds.] I assure Pag. 112.
my self that this is false printed, and
that instead of *Anaxagoras* it should
be *Anaxarchus*; for *Anaxagoras* is
reckon'd amongst those Philoso-
phers that maintain'd the Unity of
the world, but *Anaxarchus* (accord-
ing to the opinion of *Epicurus*) held
there were infinite Worlds. This is
he that caus'd *Alexander* to weep
by telling him there were infinite
T worlds,

worlds, whereby *Alexander* it seem'd was brought out of opinion of *Geography*, who before that time thought there remained nothing, not much beyond his Conquests.

Se&. 54. It is hard to place those souls in
Pag. 11. Hell.] *Lactantius* is alike charitably disposed towards those. *Non sum equidem tam iniquus ut eos potest divinare debuisse, ut veritatem per se ipsos invenirent (quod fieri non posse confiteor) sed hoc ab eis exigo, quod ratione ipsa præstare poterunt.* *Lactant. de orig. error. c. 13.* which is the very same with *Sir K. Digbies* expression in his Observations on this place. I make no doubt at all (saith he) but if any follow'd in the whole tenour of their lives, the dictamens of right reason, but that their journey was secure to Heaven.

Se&. 55. Aristotle transgress'd the rule of
Pag. 118. his own Ethicks.] And so they did all, as *Lactantius* hath observed at large. *Aristot.* is said to have been guilty of great vanity in his Clothes, of incontineney, of unfaithfulness to his Master *Alexander*, &c. But 'tis no wonder in him, if our great Se-

be also guilty, whom truly notwithstanding St. *Jerome* would have him inserted into the Catalogue of Saints, yet I think he as little deserv'd it, as many of the Heathens who did not say so well as he did; for I do not think any of them lived worse: to trace him a little. In the time of the Emperour *Claudius* we finde he was banish'd for suspicion of incontineny with *Julia* the daughter of *Germanicus*. If it be said that this proceeded meerly from the spight of *Messalina*, (and that *Lipsius* did not complement with him in that kinde *Apostrophe*, *Non expetit in te hac culpa, O Romani nominis & Sapientiae magna sol.* Not. in *Tacit.*) why then did she not cause him to be put to death, as well as she did the other, who was her Husbands Niece? This for certain, what ever his life were, he had *paginam lascivam*, as may appear by what he hath written, *de Speculorum usu*, l. 1. Nat. Qu. cap. 16. Which (admitting it may in a Poet, yet) how it should be excus'd in a Philosopher I know not. To look upon him

in his exile, we finde that the
wrote his Epistle *De Consolat* to
Polybius, *Glandius* his creature (as
honest a man as *Pallas* or *Narcissus*)
and therein he extols him and the
Emperour to the Skies; in which
he did grossly prevaricate, and lost
much of his reputation, by seeking
a discharge of his exile by so sordid
a means. Upon *Claudius* his mar-
riage with *Agrippina*, he was re-
call'd from Banishment by her means,
and made *Prætor*; then he forgets
the Emperour, having no need of
him, labours all he can to depress
him, and the hopeful *Britannicus*,
and procured his Pupil *Nero* to be
adopted and design'd successor, and
the Emperours own Son to be dis-
inherited; and against the Empe-
rour whom he so much praised when
he had need of him, after his death
he writes a scurrilous Libel. In *Nero's*
Court, how ungratefully doth he
behave himself towards *Agrippina*!
who although she were a wicked wo-
man, yet she deserv'd well of him,
and of her son too, who yet never
was at rest till he had taken away her
life

life, and upon suspicion cast in against her by this man. Afterwards not to mention that he made great haste to grow rich, which should not be the business of a Philosopher, towards *Nero* himself, how well did it become his Philosophy to play the Traitor against him, and to become a complice in the conspiracie of *Piso*? and then as good a Tragedian as he was, methinks he doth in *extremo actu deficere*, when he must needs perswade *Paulina*, that excellent Lady his wife, to die with him: what should move him to desire it? it could in his opinion be no advantage to her, for he believ'd nothing of the immortality of the soul; (I am not satisfied with the reason of *Tacitus*, *Ne sibi unice dilectam ad injurias relinqueret*, because he discredits it himself, in almost the next words, where he saith, *Nero* bore her no ill will at all, (and would not suffer her to die) it must surely be then, because he thought he had not liv'd long enough (being not above 114 years old, so much he was) and had not the fortitude to die, unless

he might receive some confirmation in it by her example. Now let any man judge what a precious Legacy it is that he bequeaths by his nuncupative will to his friends in *Tacitus. Conversus ad amicos* (saith he) *quando meritis eorum referre gratiam prohiberetur, quod unum jam tamen & pulcherrimum habebat, imaginem vite suae relinquere testatur.* It cannot be denyed of him, that he hath said very well; but yet it must as well be affirmed, that his Practise hath run counter to his Theory, to use the Authors phrase.

The Scepticks that affirmed they knew nothing.] The ancient Philosophers are divided into three sorts, *Dogmatici, Academici, Sceptici*; the first were those that delivered their opinions positively; the second left a liberty of disputing *pro & contra*; the third declared that there was no knowledge of any thing, no not of this very proposition, that there is no knowledge, according to that,

—— *Nihil sciri si quis putat, id quoque nescit An sciri possit, quod se nil scire fatetur.*

The Duke of Venice that weds himself to the Sea by a Ring of Gold, &c.] The Duke and Senate yearly on Ascension-day use to go in their best attire to the Haven at Lio, and there by throwing a Ring into the water, do take the Sea as their spouse. *Vid. Hist. Ital. by Will. Thomas Cambrabrit.* Busbequius reports that there is a custom amongst the Turks, which they took from the Greek Priests, not much unlike unto this. *Cum Græcorum sacerdotibus mos sit certo veris tempore aquas consecrandum mare clausum veluti referare, ante quod tempus non facile se committunt fluctibus; ab ea Ceremonia nec Turcæ absunt.* Busb. Ep. 3. legat. Turcic.

But the Philosopher that threw his money into the Sea, to avoid avarice, &c.] This was Apollonius Thyaneus, who threw a great quantity of Gold into the Sea with these words, *Pessundo divitias, ne Pessundare ab illis.* Polycrates the Tyrant of Samos cast the best Jewel he had into the Sea, that thereby he might learn to compose himself against the vicissitude of Fortune.

There go so many circumstances to piece up one good action.] To make an action to be good, all the causes that concur must be good; but one bad amongst many good ones, is enough to make it vitious, according to the rule, *Bonum ex causa integra, malum ex partiali.*

Sect. 56. *The vulgarity of those judgements*
 Pag. 121. *that wrap the Church of God in Strabo's Cloak, and restrain it unto Europe.] 'Tis Strabonis tunica in the translation, but Chlamydi would do better, which is the proper expression of the word that Strabo useth: it is not Europe, but the known part of the world that Strabo resembleth to a Cloak, and that is it the Author here alludeth to; but we have no reason to think that the resemblance of Strabo is very proper. Vid. Sir Hen. Savil. in not. ad Tac. in vita Agricola.*

Sect 57. *Those who upon a rigid Application*
 Pag. 123. *of the Law, sentence Solomon unto damnation, &c.] St. Aug. upon Psal. 126. and in many other places, holds that Solomon is damned; of the same opinion is Lyra, in 2 Reg. c. 7. & Bellarm. 1 Tom. lib. 1. Controv. c. 5.*



THE SECOND PART.

I Wonder not at the French for their Sect. 2.
Pag 127.
Frogs, Snails and Toad-stools.

Toad-stools are not peculiar to the French; they were a great delicacy among the *Romans*, as appears every where in *Martial*. It was conceived the Emperor *Claudius* received his death by Poyson, which he took in a Mushroom. *Suet. and Tac.*

How among so many millions of Sect. 1.
Pag. 130.
faces, there should be none alike. It is reported there have been some so much alike, that they could not be distinguished; as King *Antiochus*, and one *Antemon*, a Plebeian of *Syria*, were so much alike, that *Laodice*, the Kings widow, by pretending this man was the King, dissembled the death of the King so long,
till

till according to her own minde, a Successor was chosen. *Cn. Pompeius*, and one *Vibius* the Orator; *C. Plautius*, and *Rubrius* the Stage-players; *Cassius Severus* the Orator, and one *Mirmello*; *M. Messala Censorius*, and one *Menogenes*, were so much alike, that unless it were by their habit, they could not be distinguished: but this you must take upon the Faith of *Pliny*, (*lib. 7. c. 12.*) and *Solinus*, (*cap. 6.*) who as this Author tells elsewhere, are Authors not very infallible.

Se&. 3.
Pag. 138.

What a βαρροχρημαξία and hot skirmish is betwixt S. and T. in Lucian,] In his *Dialog. judicium vocalium*, where there is a large Oration made to the Vowels, being Judges, by *Sigma* against *Tau*, complaining that *Tau* has bereaved him of many words, which should begin with *Sigma*.

Their Tongues are sharper then A&ius his razor.] *A&ius Navius* was chief Augur, who (as the story saith) admonishing *Tarqu. Priscus* that he should not undertake any action of moment, without first consulting

de, consulting the Augur, the King
 being, shewing that he had little faith in
 (skill) demanded of him, whether
 the rules of his skill, what he had
 conceived in his minde might be
 done: to whom when *Atius* had
 answered it might be done, he bid
 him take a Whetstone which he had
 in his hand, and cut it in two with
 a Razor; which accordingly the
 Augur did. *Livy*. And therefore
 we must conceive it was very sharp.
 Here the Adage was cross'd, *Εὐχὴ
 ὁδὸν ἴστω*, i.e. *novacula in cotem*. *Vid.*
Erasm. Chiltad.

*It is not meer Zeal to Learning,
 or devotion to the Muses, that wiser
 Princes Patronize the Arts, &c. but
 a desire to have their names e-
 terniz'd by the memory of their
 writings.]* There is a great Scholar,
 who took the boldness to tell a
 Prince so much. *Est enim bonorum
 principum cum viris eruditis tacita
 quedam naturalisq; societas, ut
 alteri ab alteris illustrentur, ac dum
 sibi mutud suffragantur, & gloria
 principibus, & doctis authoritas con-
 cilietur.* *Politian. Ep. Ludovic.*
Sfort.

Sfort. quæ extat, lib. II. Ep. ep.
 And to this Opinion astipulates
 Countryman of our own, whose
 words are these: *Ignotius esse*
Lucilius, nisi cum Epistolæ Senecæ
illustrarent. Laudibus Cæsare
plus Virgilius & Varus Lucanus
adjecerunt, quam immensum illu
erarium quo urbem & orbem spe
liavit. Nemo prudentiam Ithacæ
aut Pelidæ vires agnosceret, nisi ea
Homerus divino publicasset ingenio.
unde nihil mihi videtur consultum
viro ad gloriam properanti fidelium
favore scriptorum. Joan. Sarisb.
Polycrat. l. 8. c. 14. And that Princes
 are as much beholding to the Poets
 as their own Swords, *Horace*
 tells *Censorinus* with great confi-
 dence. *Od. 8. l. 4. Non incisa notis,*
 &c.

Señ. 4. St. Paul that calls the Cretians
 Pag. 140. liars, doth it but indirectly, and
 upon quotation of one of their own
 Poets.] That is, *Epimenides*; the
 place is, *Tit. 1. v. 12.* where Paul
 useth this verse, taken out of *Epi-*
menides.

Κρήτις αἱ ἰσχυραὶ, καὶ ἀμεία, καὶ ἄπειρος ἀγνοία.

It is as bloody a thought in one
 as Nero's was in another. For
 a word we wound a thousand.] I
 suppose he alludes to that passage
 Sueton, in the life of Nero, where
 relates that a certain person upon
 time, spoke in his hearing these
 words,

Ἐμὲ θάψοντες γαῖα μὴ δῖται πρὸς.
 e. When I am dead let Earth be
 mingled with Fire. Whereupon the
 Emperour uttered these words,
 Ἐμὲ ζῶντος, i. e. Tea whilst I live:
 there by one word, he express'd
 a cruel thought, which I think is
 the thing he meant; this is more
 cruel then the wish of *Caligula*,
 that the people of *Rome* had but one
 Neck, that he might destroy them
 all at a blow.

I cannot believe the story of the *Seft. 6.*
Italian, &c.] It is reported, that a *Pag. 147.*
 certain *Italian* having met with one
 that had highly provoked him, put
 a Ponyard to his breast, and unless
 he would blaspheme God, told him
 he would kill him; which the other
 doing to save his life, the *Italian*
 presently kill'd him, to the intent
 he

he might be damned, having no time
of Repentance.

I have no sins that want a Name
The Author in *cap. ult. lib. ult. Pse-
dodox.* speaking of the Act of car-
nality exercised by the Egyptian Po-
litors with the dead carcases
saith we want a name for this
wherein neither *Petronius* nor *Mar-
tial* can relieve us; therefore
conceive the Author here means
venereal sin.

This was the Temper of the
Lecher that carnal'd with a Statue.
The Latine Annotator upon this
hath these words: *Roma refertur*
de Hispano quodam. But certainly
the Author means the Statue of *Ve-
nus Gnidia* made by *Praxiteles*, of
which a certain young man became
so enamoured, that *Pliny* relates,
Ferunt amore captum cum deliti-
isset noctu simulachro cohaesisse, ejusq;
cupiditatis esse indicem maculum.
Lucian also has the story in his *Di-*
alog. [Amores.]

And the constitution of Nero in
his Spintrian recreations.] The
Author doth not mean the last *Nero*,
but

the Tiberius the Emperour, whose
 name was Nero too; of whom Sueton.
Accessu verò Capreensi etiam sellariam
procuravit sedem arcanarum libri-
orum, in quam undique conquisiti
cellarum & exoletorum greges mon-
strisq; concubitus repertores, quos
spintrias appellabat, triplici serie
connexi invicem incestarent se coram
re, ut ad spectum deficientes libidi-
nes excitaret. Suet. in Tib. 43.

I have seen a Grammarian toure
 and plume himself over a single line
 in Horace, and shew more pride, &c.] Sect. 8.
Pag. 151.

Movet mihi stomachum Gramma-
tistæ quidam, qui cum duas tenuerint
vocabulorum origines ita se osten-
tant, ita venditant, ita circumfe-
runt jactabundi, ut præ ipsis pro-
hibilo habendos Philosophos arbitren-
tur. Picus Mirand. in Ep. ad Hermol.
 Verb. quæ exstat lib. nono Epist.
 Politian.

Garfio quisq; duas postquam scit
 jungere partes,
 Sic stat, sic loquitur, velut omnes
 noverit artes.

*I cannot think that Homer pin'd away upon the Riddle of the Fishmen.] The history out of Plutarch is thus : Sailing from Thebes to the Island Ion, being landed and set down upon the shore, there happened certain Fishermen to pass by him, and he asking them what they had taken, they made him this Enigmatical answer, That what they had taken, they had left behind them, and what they had not taken, they had with them : meaning, that because they could take no Fish, they went to loose themselves ; and that all which they had taken, they had killed, and left behind them ; and all which they had not taken, they had with them in their clothes : and that Homer being struck with a deep sadness because he could not interpret this, pin'd away, and at last dyed. Pliny alludes to this Riddle, in his Ep. to his Friend Fuscus, where giving an account of spending his time in the Country, he tells him, *Venor aliquando, sed non sine pugillaribus, ut quamvis nihil ceperim, non nihil referam.* Plin. Ep. lib. 9. Ep. 36.*

Or that Aristot. ——— did ever
 burn himself upon the flux or re-
 turn of Euripus.] Laertius reports
 that Aristotle dyed of a disease at
 ——— years of age. For this and
 the last, see the Author in *Pseudo-*
Alex.

Aristotle doth but instruct us as
 Plato did him, to confute himself.]
 In the matter of Ideas, Eternity of
 the world, &c.

I could be content that we might Sect. 9.
 procreate like trees without conjun- Page 154.
 tion, or that there were any way
 to perpetuate the world without this
 trivial and vulgar way of Coition:
 It is the foolishhest act a wise man
 commits in all his life.] There was
 a Physician long before the Author,
 that was of the same opinion, Hip-
 pocrates; for which vide *Agel. l. 19.*
Noſ. Attic. c. 2. And so of late
 time was *Paracelsus*, who did un-
 dertake to prescribe a way for the
 generation of a man without coiti-
 on. Vide *Campanel. de sensu rerum*,
 in *Append. ad cap. 19. l. 4.* Monsieur
Montaignes words on this subject, are

worth the readings; these they are
 Je trouve apres tout, que l'amour n'est
 autre chose que la faim de jouissance, & considerant maintenant
 fois ridicule titillation de se plaire
 par ou il nous tient, les absurdes mouvements, escervelez & estourdis de
 quoy il agit Zenon & Cratippus, cette rage indiscrete, ce visage inflammé de fureur & de cruante
 plus doux effect de l'amour, & par
 cette morgue grave severe & extatique en une action si folle, & que la
 supreme volupte aye du trainy & du plaintiff comme la douleur, je
 croye qu'au se joue de nous, & que c'est par industrie que nature nous
 laisse la plus trouble de nos actions les plus communes pour nous esgaler
 par la & apparier les fols & les sages: & nous & les bestes, le plus
 contemplatif & prudent homme quand je l'imagin en cette assiette je
 le tien pour un affronteur, de faire le prudent & le contemplatif, ce sont
 les pieds du paon qui abbatent son orgueil, nous mangeons bien & beu-
 vons comme les bestes, mais ce ne sont

actions, qui empeschent les operations de nostre ame, en celles-la nous gradons nostre avantage sur elle: cettcey met tout autre pensee sans le joug abrutist & abesit par son imperieuse authoritè toute la theology & Philosophy, qui est en Platon & si il ne sen plaint pas, par tout ailleurs vous pouvez garder quelque decence toutes autres operations souffrent des Regles d'honestete cettcey ne se peut seulement imaginer que vitieuse ou ridicule trouvez y pourvoir un proceder sage & discret. Alexander disoit qu'il se cognoissoit principalement mortel par cette action & par le dormir: le sommeil suffoque & supprime les facultez de nostre ame, la besoigne les absorbe & dissipe de mesme. Certes c'est une marque non seulement de nostre corruption originelle, mais aussi de nostre vanite & disformite. D'un coste nature nous y pousse ayant attache a ce desir la plus noble, utile & plaisante de toutes ses operations, & la nous laisse d'autre part accuser & fuir comme insolent & dishoneste

dishoneste, en rougir & recomman-
der l'abstinence, &c. Montaign-liv. 3.
chapit. 5.

Se&. 10.

Pag. 159.

And may be inverted on the worst.]

That is, that there are none so abandoned to vice, but they have some sprinklings of vertue. There are scarce any so vicious, but commend vertue in those that are endued with it, and do some things laudable themselves, as *Plin.* saith in *Panegyric. Machiavel* upon *Livy*, lib. 1. cap. 27. sets down the ensuing relation as a notable confirmation of this truth. *Julius Pontifex, ejus nominis secundus, anno salutis 1505. Bononiam excercitus duxit, ut Bentivolorum familiam, quæ ejus urbis imperium centum jam annos tenebat, loco moveret. Eademque in expeditione etiam Johannem Paganum, Bagloneum tyrannum Perusinum sua sede expellere decreverat, ut ceteros item, qui urbes Ecclesia per vim tenerent. Ejus rei causa cum ad Perusinam urbem accessisset, & notum jam omnibus esset quid in animo haberet: tamen impatience*

tiencie more, noluit exercitus ex-
 pugnare, sed inervis quasi urbem
 ingressus est, in quam Johannes
 Pagolus defendendi sui causa, non
 exiguas copias contraxerat. Is au-
 tem eodem furore, quo res suas
 administrare solebat, unâ cum
 milite, cui custodiam sui corporis
 demandarat, sese in pontificis po-
 testatem dedit; à quo abductus
 est relictusque alius, qui Ecclesie
 nomine urbem gubernaret. Hac ipsa
 in re magnopere admirati sunt viri
 sapientes, qui Pontificem comitaban-
 tur, cum Pontificis ipsius temerita-
 tem, cum adjectum vilemque Jo-
 hannes Pagoli animum: nec cau-
 sam intelligebant, ob quam per-
 motus idem Pagolus, hostem suum
 inermem (quod illi cum perpetua
 nominis sui memoria facere licebat)
 non subito oppresserit, & tam pre-
 tiosa spolia diripuerit; cum Pontifex
 urbem ingressus fuisset, Cardinalibus
 tantum suis stipatus, qui pretiosis-
 simas quasque suarum rerum secum ha-
 bebant. Neque enim credebatur pago-
 lus a tanto facinore vel sua bonitate,

vel animi conscientia abstinuisse, quod in hominem sceleratum, qui & propria sorore utebatur, & consobrinos nepotesque dominandi causa è medio sustulerat hujusmodi pii affectus cadere non viderentur. Cum igitur hac de re variæ essent sapientum virorum sententiæ; concluderunt tandem id ei accidisse, quod ita comparatum sit, ut homines neque plane pravi esse queant, neque perfecte boni. Pravi perfectæ esse nequeant, propterea quòd, ubi tale quoddam scelus est, in quo aliquid magnifici ac generosi insit, id patrare non audeant. Nam cum Pagolus neq; incestum prius horruisset, neque patricidio abstinuisset: tamen cum oblata esset occasio, pravi quidem sed memorabilis, atque æternæ memoriæ facinoris patrandi, id attentare non ausus fuit, cum id sine infamia prestare licuisset, quod rei magnitudo omnia priora scelera obtegere potuisset, & a periculo conservare. Quibus accedit, quod illi gratulati fuissent etiam quam plurimi, si primis ausus esset Pontificibus monstrare rationem

rationem dominandi ; totiusque humanae vitae usum ab illis nimis parvipendi.

Poysons contain within themselves their own Antidote.] The Poyson of a Scorpion is not Poyson to it self, nor the Poyson of a Toad is not Poyson to it self ; so that the sucking out of Poyson from persons infected by Psylls, (who are continually nourished with venemous aliment) without any prejudice to themselves, is the less to be wondred at.

The man without a Navil yet lives in me.] The Latine Annotator hath explicated this by *Homo non perfectus*, by which it seems he did not comprehend the Authors meaning ; for the Author means *Adam*, and by a Metonymie original sin ; for the Navil being onely of use to attract the aliment *in utero materno*, and *Adam* having no mother, he had no use of a Navil, and therefore it is not to be conceived he had any ; and upon that ground the Author calls him the man without a Navil.

Sect. II. Our grosser memories have then
 Pag. 125. little hold of our abstracted understandings, that they forget the story, and can onely relate to our awaked senses a confused and broken tale of that that hath pass'd. For the most part it is so. In regard of the Authors expression of forgetting the story, though otherwise it be not very pertinent to this place, I shall set down a relation given by an English Gentleman, of two dreams that he had, wherein he did not forget the story, but (what is more strange) found his dreams verified. This it is.

Whilst I lived at *Prague*, and one night had sit up very late drinking at a feast, early in the morning the Sun-beams glancing on my face, as I lay in my bed, I dreamed that a shadow passing by told me that my Father was dead; at which awaking all in a sweat, and affected with this dream, I rose and wrote the day and hour, and all circumstances thereof in a Paper-book, which book with many other things I put into

ben for Barrel, and sent it from *Prague* to
nde, thence to be conveyed into
e fl- *England*. And now being at *Nu-*
ur a- *renburgh*, a Merchant of a noble
bro. Family well acquainted with me
id:] and my friends, arrived there, who
gard told me my Father dyed some
ge- two months ago. I list not to write
vise any lyes, but that which I write, is
this as true as strange. When I returned
ion into *England* some four years after,
n, I would not open the Barrel I sent
re- from *Prague*, nor look into the Pa-
y, per-book in which I had written this
nd dream, till I had called my Sisters
and some friends to be witnesses,
where my self and they were asto-
nished to see my written dream
answer the very day of my Fathers
death.

I may lawfully swear that which
my Kinsman hath heard witnessed
by my brother *Henry* whilst he lived,
that in my youth at *Cambridge*, I
had the like dream of my Mothers
death, where my brother *Henry* li-
ving with me, early in the morning
I dreamed that my Mother passed
by

by with a sad countenance, and told me that she could not come to my Commencement: I being within five months to proceed Master of Arts, and she having promised at that time to come to *Cambridge*. And when I related this dream to my brother, both of us awaking together in a sweat, he protested to me that he had dreamed the very same, and when we had not the least knowledge of our Mothers sickness, neither in our youthful affections were any whit affected with the strangeness of this dream, yet the next Carrier brought us word of our Mothers death. *Mr. Fiennes Morison* in his Itinerary. I am not overcredulous of such relations, but methinks the circumstance of publishing it at such a time, when there were those living that might have disprov'd it, if it had been false, is a great argument of the truth of it.

Se&.12.
Pag.166.

I wonder the fancy of Lucan and Seneca did not discover it.] For they had both power from Nero to chuse their deaths. To

to conceive our selves Urinals is Sect. 13:
 so ridiculous.] Reperti sunt Ga- Pag. 169,
 & Avicenna testibus qui se vasa
 bilia crederent, & idcirco homi-
 num attactum ne confringerentur so-
 licite fugerent. Pontan. in Attic. bel-
 lar. (Hist. 22.) Which proceeds from
 extremity of melancholy.

Aristot. is too severe, that will not
 allow us to be truly liberal without
 wealth,] Aristot. l. 1. Ethic. c. 8.

Thy will be done though in mine Sect. 15.
 own undoing.] This should be the Pag. 174.
 wish of every man, and is of the
 most wise and knowing. Le Christien
 plus humble & plus sage & mieux re-
 cognoissant que c'est que de lay serap-
 porte a son createur de choisir & or-
 donner ce qu'el luy faqt. Il ne le
 supplie d'autre chose que sa volonte
 soit faite. Montaign.

F I N I S.

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OBSERVATIONS
UPON
Religio Medici.

Occasionally Written
By *Sr. Kenelm Digby* Knight.

The fourth Edition,
Corrected and enlarged.

L O N D O N :

Printed by *Ja. Cotterel*, for *Andrew Crook*,
MDC LXIX.

RESERVATIONS

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OBSERVATIONS
UPON

Religio Medici.

To the Right Honourable
Edward Earl of Dorset,
Baron of Buckhurst, &c.

My Lord,

I Received yesternight, your Lordships of the nineteenth current, wherein you are pleased to oblige me, not only by extream gallant expressions of favour and kindness, but likewise by taking so far into your care the expending of my time, during the tediousness of my restraint, as to recommend to my reading a *Book*, that had received the honour and safeguard of your approbation; for both which I most
humbly

humbly thank your Lordship. And since I cannot in the way of gratefulness express unto your Lordship as I would, those hearty sentiments I have of your goodness to me; I will at the least endeavour, in the way of *Duty* and *Observance*, to let you see how the little needle of my Soul is thoroughly touched at the great Loadstone of yours, and followeth suddenly and strongly, which way soever you becken it. In this occasion, the Magnetick motion was impatient to have the *Book* in my hands, that your Lordship gave so advantageous a Character of; whereupon I sent presently (as late as it was) to *Pauls Church-yard*, for this Favourite of yours, *Religio Medici*: which after a while found me in a condition fit to receive a Blessing by a visit from any of such Master-pieces, as you look upon with gracious eyes; for I was newly gotten into my Bed. This good-natur'd creature I could easily perswade to be my Bed-fellow, and to wake with me, as long as I had any edge to entertain

my self with the delights I suck-
from so noble a conversation. And
only (my Lord) I closed not my
eyes, till I had enricht my self with,
or at least exactly surveyed all the
measures that are lapped up in the
folds of those few sheets. To return
only a general commendation of
this curious Piece, or at large to ad-
mire the Authors Spirit and smart-
ness, were too perfunctory an ac-
count, and too slight an one, to so
discerning and steddye an eye as yours,
after so particular and encharged a
Summons to read heedfully this Dis-
course. I will therefore presume to
blot a sheet or two of Paper with
my reflections upon sundry Passages
through the whole Context of it, as
they shall occur to my remem-
brance. Which now your Lordship
knoweth, this Packet is not so hap-
py as to carry with it any one expres-
sion of my obsequiousness to you.
It will be but reasonable, you
should even here, give over your
further trouble of reading, what
my respect ingageth me to the writ-
ing of.

X

Whose

Whose first step is ingenuity and a well-natur'd evenness of Judgment, shall be sure of applause and fair hopes in all men for the rest of his Journey. And indeed (my Lord) me thinketh this Gentleman setteth out excellency poised with that happy temper; and sheweth a great deal of *Judicious Piety* in making a right use of the blind zeal that *Bigots* loose themselves in. Yet I cannot satisfie my Doubts thoroughly, how he maketh good his professing to follow the great Wheel of the Church in matters of *Divinity*; which surely is the solid *Basis* of true Religion: for to do so, without jarring against the Conduct of that first Mover by Eccentricall and Irregular Motions, obligeth one to yeild a very dutiful obedience to the Determinations of it, without arrogating to ones self a controlling Ability in liking or misliking the Faith, Doctrine and Constitutions of that Church which one looketh upon as their North-Star: Whereas, if I mistake not, this Author approveth the Church of England, not absolutely, but comparatively

Comparatively with other Reformed Churches.

My next Reflexion is, concerning what he hath sprinkled (most wittily) in several places, concerning the Nature and Immortality of a humane Soul, and the Condition and State it is in, after the Dissolution of the Body. And here give me leave to observe what our Country-man Roger Bacon did long ago; *That those Students, who busie themselves much with such Notions, as residewholly to the fantasie, do hardly ever become Idoneous for abstracted Metaphysical Speculations; the one having bulkie Foundation of Matter, or of the Accidents of it, to settle upon, (at the least, with one foot:) The other flying continually, even to a lessening pitch, in the subtil Air. And accordingly, it hath been generally noted, That the exactest Mathematicians, who converse altogether with Lines, Figures, and other Differences of Quantity, have seldom proved eminent in Metaphysicks, or Speculative Divinity. Nor again, the Professors of these sciences, in the other Arts. Much less*

can it be expected that an excellent *Physician*, whose fancy is always fraught with the material *Drugs* that he prescribeth his *Apothecary* to compound his *Medicines* of, and whose hands are inured to the cutting up, and eyes to the Inspection of *Anatomized Bodies*, should easily, and with success, flie his thoughts at so towring a **Game**, as a pure *Intellect*, a separated and unbodied *Soul*. Surely this acute *Authors* sharp wit, had he orderly applied his *Studies* that way, would have been able to satisfie himself with less labour, and others with more plenitude, then it hath been the Lot of so dull a brain, as mine, concerning the *Immortality of the Soul*. And yet, I assure you (my *Lord*) the little *Philosophy* that is allowed me for my share, demonstrateth this Proposition to me, as well as Faith delivereth it; which our *Physician* will not admit in his.

To make good this Assertion here, were very unreasonable, since that to do it exactly (and without exactness, it were not demonstration) requireth

quireth a total Survey of the whole Science of *Bodies*, and of all the operations that we are conversant with, of a rational Creature; which I having done with all the succinctness I have been able, to explicate so knotty a subject with, hath taken me up in the first draught neer two hundred sheets of Paper. I shall therefore take leave of this Point, with onely this Note, That I take the *Immortality of the Soul* (under his favour) to be of that Nature, that to them onely that are not versed in the ways of proving it by Reason, it is an Article of Faith; to others, it is an evident Conclusion of demonstrative Science.

And with a like short Note, I shall observe, how if he had traced the Nature of the *Soul* from its first Principles, he could not have suspected it should sleep in the Grave, till the *Resurrection* of the Body. Nor would he have permitted his compassionate Nature to imagine it belonged to Gods mercy (as the *Chilists* did) to change its condition

in those that are damned, from pain to happiness. For where God should have done that, he must have made that anguished Soul another creature than what it was (as to make fire cease from being hot, requireth to have it become another thing than the *Element* of fire;) since, that to be in such a condition, as maketh us understand damned souls miserable, is a necessary effect of the temper it is in, when it goeth out of the *Body*, and must necessarily (out of its Nature) remain in, unvariably for all Eternity; *Though*, for the Conceptions of the vulgar part of Mankind, (who are not capable of such abstruse Notions) it be styled, (and truly too) the sentence and punishment of a severe Judge.

I am extreamly pleased with him, when he saith, There are not Impossibilities enough in *Religion* for an Active Faith: And no whit less, when in *Philosophy* he will not be satisfied with such naked terms, as in *schools* use to be obtruded upon easie mindes, when the *Masters* fin-
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gers are not strong enough to untye the Knots proposed unto them. I confess, when I enquire what Light (to use our Authors example) is, I should be as well contented with his silence, as with his telling me it is *Alius perspicui*; unless he explicate clearly to me, what those words mean, which I finde very few go about to do. Such meat they swallow whole, and eject it as entire. But were such things Scientifically and Methodically declared, they would be of extream Satisfaction and Delight. And that work taketh up the greatest part of my formerly-mentioned Treatise. For I endeavour to shew by a continued Progress, and not by Leaps, all the Motions of Nature; and unto them to fit intelligibly the terms used by her best Secretaries; whereby all wilde fantastick Qualities and Moods (introduced for refuges of ignorance) are banished from Commerce.

In the next place (my Lord) I shall suspect that our Author hath not penetrated into the bottom of those Conceptions, that deep Scholars

lars have taught us of *Eternity*; Me thinketh he taketh it for an infinite Extension of time, and a never-ending Revolution of continual Succession: which is no more like *Eternity*, than a gross Body is like a pure *Spirit*. Nay, such an Infinity of Revolutions, is demonstrable to be a Contradiction, and impossible. In the state of *Eternity* there is no Succession, no Change, no Variety. *Souls* or *Angels*, in that condition, do not so much as change a thought. All things, notions and actions, that ever were, are, or shall be in any creature, are actually present to such an Intellect. And this (my *Lord*) I aver, not as deriving it from *Theologie*, and having recourse to beatifick Vision, to make good my Tenet, (for so, onely glorified creatures should enjoy such immense knowledge) but out of the principles of *Nature* and *Reason*, and from thence shall demonstrate it to belong to the lowest *Soul* of the ignorantest wretch whilst he lived in this world, since damned in *Hell*. A bold undertaking, you will say. But I confidently

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fidently engage my self to it. Upon this occasion occurreth also a great deal to be said of the Nature of *predestination* (which by the short touches our Author giveth of it, I doubt he quite mistakes) and how it is an unalterable *Series* and *Chain of Causes*, producing *Infallible* (and in respect of them, necessary) Effects. But that is too large a *Theam* to unfold here; too vast an *Ocean* to describe, in the scant Map of a Letter. And therefore I will refer that to a fitter opportunity, fearing I have already too much trespassed upon your Lordships patience; but that indeed, I hope, you have not had enough to read thus far.

I am sure, my *Lord*, that you (who never forgot anything, which deserved a room in your Memory) do remember how we are told, that *Abyssus abyssum invocat*: So here our Author, from the Abyss of *Predestination*, falleth into that of the *Trinity of Persons*, consistent with the Indivisibility of the Divine Nature: And out of that (if I be not exceedingly deceived) into a third
of

of mistaking, when he goeth about to illustrate this admirable Mystery by a wilde Discourse of a *Trinity* in our *Souls*. The dint of Wit is not forcible enough to dissect such tough Matter; wherein all the obscure glimmering we gain of that inaccessible Light, cometh to us cloathed in the dark weeds of Negations, and therefore little can we hope to meet with any positive Examples to parallel it withal.

I doubt, he also mistaketh, and imposeth upon the several *Schools*, when he intimateth, that they gain-say this visible worlds being but a Picture or Shadow of the Invisible and Intellectual: which manner of *Philosophizing*, he attributeth to *Hermes Trismegistus*; but is every where to be met with in *Plato*; and is raised since to a greater height in the Christian Schools.

But I am sure he learned in no good School, nor sucked from any good *Philosophy* to give an actual *S*ubsistence and being to first Matter without a Form. He that will allow that a *Real Existence* in Nature is

superficially tincted in *Metaphysics*, as another would be in *Mathematicks*, that should allow the like to a Point, a Line, or a Superficies in Figures; These, in their strict Notions, are but Negations of further Extension, or but exact Terminations of that Quantity, which falleth under the Consideration of the Understanding, in the present purpose; no real Entities in themselves: so likewise, the Notions of Matter, Form, Act, Power, Existence, and the like, that are with Truth considered by the Understanding, and have there each of them a distinct Entity, are nevertheless, no where by themselves in Nature. They are terms which we must use in the negotiations of our thoughts, if we will discourse consequently, and conclude knowingly. But then again, we must be very wary of attributing to things in their own Natures, such Entities as we create in our Understandings, when we make Pictures of them there; for there every different consideration, arising out of the different

different impression which the same thing maketh upon us, hath a distinct Being by it self. *Whereas* in the thing, there is but one single *Unity*, that sheweth (as it ere in a Glass, at several Positions) those various faces in our Understanding. In a word, all these words are but artificial terms, not real things. And the not right understanding of them, is the dangerouest Rock that *Scholars* suffer shipwrack against.

I go on with our *Physicians* Contemplations. Upon every occasion, he sheweth strong Parts, and a vigorous brain. His wishes and aims, and what he pointeth at, speak him owner of a noble and a generous heart. He hath reason to wish that *Aristotle* had been as accurate in examining the Causes, Nature and Affections of the great Universe he busied himself about, as his Patriarch *Galen* hath been in the like considerations upon this little *World*, Mans Body, in that admirable Work of his *De Usu Partium*. But no great humane thing was ever born and perfected at once. It may satisfie

ame, if one in our age, buildeth that
magnificent Structure upon the
others foundations ; and especially,
if where he findeth any of them
unsound, he eradicateth those, and
erecteth new unquestionable ones in
their room : But so, as they still,
in gross, keep a proportion, and bear
a *Harmony* with the other great
Work. This hath now, (even now)
our learned Countryman done ; The
knowing Mr. *White*, (whose name, I
believe, your Lordship hath met with-
al) in his excellent Book, *De Mundo*,
newly printed at *Paris*, where he now
resideth, and is admired by the World
of Letter'd men there, as the *Prodigie*
of these later times. Indeed his three
Dialogues upon that Subject, (if I
am able to judge any thing) are full
of the profoundest Learning I ever
yet met withal. And I believe, who
hath well read & digested them, will
perswade himself, there is no truth
so abstruse, nor hitherto conceived
out of our reach, but mans wit may
raise Engines to scale and conquer. I
assure my self, when our Author
hath studied him throughly, he will
not

not lament so loud for *Aristotles* mutilated and defective *Philosophy*, as in *Boccaline Cesar Caporali* doth for the loss of *Livies* shipwracked *Decads*.

That *Logick* which he quarrelleth at, for calling a *Toad*, or *Serpent* ugly, will in the end agree with his; for no body ever took them to be so, in respect of the *Universe*, (in which regard, he defendeth their Regularity and Symmetry) but onely as they have relation to us.

But I cannot so easily agree with him, when he affirmeth, that *Devils*, or other *Spirits* in the Intellectual World, have no exact *Ephemerides*, wherein they may read before-hand the Stories of fortuite Accidents. For I believe, that all Causes are so immediately chained to their effects, as if a perfect knowing Nature get hold but of one link, it will drive the entire *Series*, or Pedegree of the whole, to its utmost end; (as I think I have proved in my fore-named *Treatise*) so that in truth, there is no Fourtuitness or Contingency of things

things, in respect of themselves, but only in respect of us, that are ignorant of their certain and necessary Causes.

Now a little *Series* or Chain and Complex of all outward Circumstances, (whose highest Link, *Poets* say prettily is fastned to *Jupiters* Chair, and the lowest is riveted to every Individual on earth) steered and levelled by *God Almighty*, at the first setting out of the first Mover; I conceive, to be that *Divine Providence* and *Mercy*, which (to use our Authors own example) giveth a thriving *Genius* to the *Hollanders*, and the like: And not any secret, invisible, mystical Blessing, that falleth not under the search or cognizance of a prudent indagation.

I must needs approve our Authors *Æquanimity*, and I may as justly say his *Magnanimity*, in being contented so cheerfully (as he saith) to shake hands with the fading *Goods of Fortune*, and be deprived of the joys of her most precious blessings; so that he may in recompence possess in ample measure the true ones of

of the minde; like *Epicætus*, that Master of moral Wisdom and Piety, who taxeth them of high injustice, that repine at Gods Distribution of his Blessings, when he putteth not into their share of goods, such things as they use no Industry or Means to purchase. For why should that man, who above all things esteemeth his own freedom, and who to enjoy that, sequestreth himself from commerce with the vulgar of mankind; take it ill of his *Stars*, if such Preferments, Honours, and Applauses meet not him, as are painfully gained, after long and tedious Services of *Princes*, and brittle Dependances of humorous Favourites, and supple Compliances with all sorts of Natures? As for what he saith of *Astrologie*; I do not conceive, that wise men reject it so much for being repugnant to *Divinity* (which he reconcileth well enough) as for having no solid Rules or ground in Nature. To relye too far upon that vain Art, I judge to be rather folly then impiety, unless in our censure we look to the first *Origine* of it, which savoureth

sheweth of the Idolatry of those Hea-
 vens, that worshipping the *Stars*
 and heavenly Bodies for *Deities*, did
 as a superstitious Devotion, attribute
 unto them the Causality of all Effects
 beneath them. And for ought I
 know, the belief of solid *Orbs* in the
 Heavens, and their regularly-irregu-
 lar Motions, sprung from the same
 root. And a like Inanity, I should
 suspect in *Chiromancy*, as well as
Astrologie, (especially, in particular
 contingent Effects) however our
Author, and no less a man than *Ari-*
stotle, seem to attribute somewhat
 more to that conjectual Art of
Lines.

I should much doubt (though our
Author sheweth himself of another
 minde) that *Bernardinus Ochinus*
 grew at the last to be a meer *Atheist*:
 When after having been first the In-
 stitutor & *Patriarch* of the *Capucine-*
Order (so violent was his Zeal then,
 as no former religious Institution,
 though never so rigorous, was strict e-
 nough for him) he from thence fell to
 be first an *Heretick*, then a *Jew*, and

This Story I have
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 ry good
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after a while became a *Turk*; & at the last wrote a furious Invective against those, whom he called the three *Grand-Impostors* of the *World*, among whom he ranked our Saviour *Christ*, as well as *Moses* and *Mahomet*.

I doubt he mistakes in his *Chronologie*, or the Printer in the name, when he maketh *Ptolomy* condemn the *Alchoran*.

He needeth not be so scrupulous, as he seemeth to be in averring down-rightly, That God cannot do contradictory things, (though peradventure it is not amiss to sweeten the manner of the expression, and the sound of the words) for who understandeth the nature of contradiction, will finde *Non Entity* in one of the terms, which of *God* were impiety not to deny peremptorily. For he being in his proper nature *Self-Entity*, all *Being* must immediately flow from him, and all *Not-Being* be totally excluded from that Efflux. Now for the recalling of *Time* past, which the *Angels* posed *Esdras* with-

there is no contradiction in that is evident to them that know the essence of Time. For it is but putting again, all things that had motion, into the same state they were in, at that moment unto which time was to be reduced back, and from thence letting it travel on again by the same motion, and upon the same wheels it rouled upon before. And therefore God could do this admirable Work, though neither *Esfdras*, nor all the power of Creatures together could do it: And consequently it cannot in this Question be said, that he posed Mortality with what himself was not able to perform.

I acknowledge ingenuously, our *Physicians* experience hath the advantage of my *Philosophy*, in knowing there are Witches. Yet I am sure, I have no temptation to doubt of the *Deity*; nor have any unsatisfaction in believing there are *Spirits*. I do not see such a necessary conjunction between them, as that the supposition of the one must needs infer the other. Neither do I deny

there are Witches. I onely reserve my Assent, till I meet with stronger motives to carry it. And I confess I doubt as much of the efficacy of those Magical Rules he speaketh of, as also of the finding out of Mysteries by the courteous *Revelation of Spirits*.

I doubt his Discourse of an *Universal Spirit*, is but a wilde Fancy: and that in the marshalling of it, he mistaketh the *Hermetical Philosophers*. And surely, it is a weak argument, from a common nature, that subsisteth onely in our understanding (out of which it hath no being at all) to infer by parity, an actual Subsistence, or the like, in reality of nature (of which kinde of miscarriage in mens discoursings, I have spoken before.) And upon this occasion, I do not see how seasonably he falleth of a sudden from natural Speculations, to a Moral Contemplation of *Gods Spirit* working in us. In which also I would enquire (especially upon his sudden Poetical rapture) whether the Soli-
dity

city of the *Judgement* be not outweighed by the airiness of the *Fancy*. Affuredly one cannot err in taking this *Author* for a very fine ingenious *Gentleman* : But for how deep a *Scholar*, I leave unto them to judge, that are abler than I am.

If he had applied himself with earnest study, and upon right grounds, to search out the Nature of pure Intellects ; I doubt not but his great Parts would have argued more efficaciously ; then he doth against those, that between *Men* and *Angels*, put onely *Porphyries* difference of *Mortality* and *Immortality*. And he would have dived further into the tenour of their Intellectual Operations ; in which there is no Succession, nor ratiocinative Discourse ; for in the very first instant of their Creation, they actually knew all that they were capable of knowing, and they are acquainted even with all free thoughts, past, present, and to come ; for they see them in their causes, and they see them all together at one instant ; as I have in my fore-mentio-

ned Treatise proved at large: And I think I have already touched thus much once before in this Letter.

I am tempted here to say a great deal concerning *Light*, by his taking it to be a bare Quality. For in *Physicks*, no Speculation is more useful, or reacheth further. But to set down such *Phænomena's* of it, as I have observed, and from whence I evidently collect the Nature of it, were too large a *Theam* for this place: When your Lordship pleaseth, I shall shew you another more orderly Discourse upon that Subject; wherein I have sufficiently proved it to be a solid Substance and Body.

In his proceeding to collect an Intellectual World, and in his discoursing upon the place and habitation of *Angels*; as also in his consideration of the activity of glorified Eyes, which shall be in the state of rest, whereas motion is required to seeing; and in his subtil Speculation upon two Bodies, placed in the Vacuity, beyond the utmost all-enclosing Superficie of *Heaven* (which
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implieth a Contradiction in Nature) methinks I hear *Apelles* cry out, *Ne futor ultra Crepidam*: or rather, it putteth me in minde of one of the Titles in *Pantagruels Library*, (which he expresth himself conversant in) namely, *Quæstio subtilissima, utrum Chimæra in vacuo bombinans possit comedere Secundas intentiones*; with which short Note I will leave these Considerations; in which (if time, and other circumstances allowed it) matter would spring up of excellent Learning.

When our Author shall have read Mr. *Whites* Dialogue of the World, he will no longer be of the Opinion, That the Unity of the world is a conclusion of Faith: For it is there demonstrated by Reason.

Here the thread of the Discourse inviteth me to say a great deal of the Production or Creation of *Mans Soul*. But it is too tedious, and too knotty a piece for a Letter. Now it shall suffice to note, that it is not *Ex traduce*, and yet hath a strange

kinde of neer dependance of the Body, which is, as it were, Gods instrument to create it by. This, thus said, or rather tumbled out, may seem harsh. But had your Lordship leisure to peruse what I have written at full upon this Point, I doubt not but it would appear plausible enough to you.

I cannot agree with him, when he seemeth to impute Inconvenience to *long Life*, and that length of time doth rather impair, than improve us; For surely, if we will follow the course of Nature, and of Reason, it is a mighty great blessing; were it but in this regard, that it giveth time leave to vent and boyl away the unquietnesses and turbulencies that follow our passions, and to wean our selves gently from carnal affections, and at the last to drop with ease and willingness, like ripe fruit from the *Tree*; as I remember *Plotinus* finely discourseth in one of his *Eneads*. For when before the Season, it is plucked off with violent hands, or shaken down by rude and boysterous winds,
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it carrieth a long with it an indigested
raw taste of the Wood, and hath an
unpleasant aigerness in its juyce,
that maketh it unfit for use, till long
time hath mellowed it: And perad-
venture it may be so backward, as
instead of ripening, it may grow
rotten in the very *Center*. In like
manner, *Souls* that go out of their
Bodies with affection to those Objects
they leave behinde them, (which
usually is as long as they can relish
them) do retain still even in their
Separation, a byas, and a languishing
towards them: which is the *Reason*
why such terrene *Souls* appear
oftenest in *Cæmeteries* and *Charnel-*
houses, and not that moral one,
which our Author giveth. For *Life*,
which is union with the body, being
that which carnal *Souls* have straight-
est affection to, and that they are
loathest to be separated from; their
unquiet *Spirit*, which can never
(naturally) lose the impressions it
had wrought in it at the time of its
driving out, lingereth perpetually
after that dear Consort of his. The
impossibility

impossibility cannot cure them of their impotent desires; they would fain be alive again,

—— *Iterumque ad trada reverti
Corpora. Quæ lucis miseris tam
dira cupido.*

And to this cause peradventure may be reduced the strange effect, which is frequently seen in *England*, when at the approach of the *Murderer*, the slain body suddenly bleedeth afresh. For certainly, the Souls of them that are treacherously murdered by surprize, use to leave their Bodies with extream unwillingness; and with vehement indignation against them, that force them to so unprovided and abhorred a passage. That Soul then, to wreak its evil talent against the hated Murderer, and to draw a just and desired revenge upon his head, would do all it can to manifest the author of the fact. To speak, it cannot, for in it self it wanteth *Organs* of voice; and those it is parted from, are now
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grown too heavy, and are too be-
nummed for it to give motion unto.
Yet some change it desireth to make
in the body, which it hath so vche-
ment inclinations to, and therefore is
the aptest for it to work upon: It
must then endeavour to cause a mo-
tion in the subtilest and most fluid
parts (and consequently, the most
moveable ones) of it. This can be
nothing but the Bloud, which then
being violently moved, must needs
gush out at those places where it
findeth issues.

Our Author cannot believe, that
the world will perish upon the ruines
of its own principles. But Mr. *White*
hath demonstrated the end of it up-
on natural Reason. And though
the precise time for that general
Destruction be inscrutable; yet he
learnedly sheweth an ingenious Rule,
whereby to measure in some sort
the duration of it, without being
branded (as our Author threatneth)
with convincible and *Statute*-mad-
ness, or with impiety. And whereas
he will have the work of this last
great

great Day (the Summer up of all past days) to imply annihilation, and thereupon interesteth God onely in it: I must beg leave to contradict him, namely in this point; and to affirm, that the letting loose then of the activest Element, to destroy this face of the World, will but beget a change in it; and that no annihilation can proceed from God Almighty: For his Essence being (as I said before) self-existence, it is more impossible that Not-being should flow from him, then that cold should flow immediately from fire, or darkness from the actual presence of light.

I must needs acknowledge, that where he ballanceth Life and Death against one another, and considereth that the later is to be a kinde of nothing for a moment, to become a pure *Spirit* within one instant, and what followeth of this strong thought, is extream handsomely said, and argueth very gallant and generous Resolutions in him.

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To exemplifie the *Immortality of the Soul*, he needeth not have recourse to the *Philosophers* Stone. His own store furnisheth him with a most pregnant one of reviving a Plant (the same numerical Plant) out of his own ashes. But under his favour, I believe his experiment will fail, if under the notion of the same, he comprehendeth all the Accidents that first accompanied that Plant; for since in the ashes there remaineth only the fixed Salt, I am very confident, that all the colour, and much of the Odour and Taste of it, is flown away with the Volatile salt.

What should I say of his making so particular a Narration of personal things, and private thoughts of his own; the knowledge whereof cannot much conduce to any mans betterment? (which I make account is the chief end of his writing this Discourse) As where he speaketh of the soundness of his Body, of the course of his Diet, of the coolness of his Bloud at the Summer-Solstice of

of his age, of his neglect of an *Epi-
taph*; how long he hath lived, or
may live; what *Popes*, *Emperours*,
Kings, *Grand-Seigniors*, he hath
been Contemporary unto, and the
like: Would it not be thought
that he hath a special good opinion
of himself, (and indeed he hath
reason) when he maketh such great
Princes the Landmarks in the *Cbro-
nology* of himself? Surely, if he
were to write by retale the partic-
ulars of his own Story and Life, it
would be a notable *Romance*, since
he telleth us in one total Sum, it is a
continued Miracle of thirty years.
Though he creepeth gently upon us
at the first, yet he groweth a *Gyant*,
an *Atlas* (to use his own expression)
at the last. But I will not censure
him, as he that made Notes upon
Balsac's Letters, and was angry
with him for vexing his Readers with
Stories of his *Cholicks*, and voiding
of Gravel. I leave this kinde of
expressions, without looking further
into them.

In the next place (my Lord) I
shall

shall take occasion from our Authors
setting so main a difference between
moral Honesty and Vertue, or be-
ing vertuous (to use his own phrase)
out of an inbred loyalty to Vertue;
and on the other side, being vertuous
for a rewards sake; to discourse a
little concerning *Vertue* in this life,
and the effects of it afterwards.
Truely (my Lord) however he
seemeth to prefer this later, I cannot
but value the other much before
it, if we regard the nobleness and
heroickness of the nature and minde
from whence they both proceed:
And if we consider the Journeys end,
to which each of them carrieth us, I
am confident the first yeildeth no-
thing to the second, but indeed both
meet in the period of Beatitude. To
clear this point (which is very well
worth the wisest mans seriousest
thought) we must consider, what it
is that bringeth us to this excellent
State, to be happy in the other
world of Eternity and Immutabili-
ty. It is agreed on all hands to be
Gods Grace and Favour to us: But
all

all do not agree by what steps his grace produceth this effect. Herein I shall not trouble your Lordship with a long Discourse, how that grace worketh in us, (which yet I will in a word touch anon, that you may conceive what I understand grace to be) but will suppose it to have wrought its effect in us in this life, and from thence examine what hinges they are that turn us over to *Beatitude* and *Glory* in the next. Some consider God as a Judge, that rewardeth or punisheth men, according as they co-operated with, or repugned to, the grace he gave. That according as their actions please or displease him, he is well affected towards them, or angry with them; and accordingly maketh them, to the purpose, and very home, feel the effects of his kindness or indignation. Others that flie a higher pitch, and are so happy,

— *Ut rerum poterint cognoscere causas,*

to conceive that Beatitude and misery in the other life, are effects that necessarily and orderly flow out of the Nature of those Causes that begot them in this life, without engaging God Almighty to give sentence, and act the part of a Judge, according to the state of our Cause, as it shall appear upon the Accusations and pleadings at his great Bar. Much of which manner of expression, is Metaphorical, and rather adapted to contain vulgar mindes in their Duties (that are awed with the thought of a severe Judge, sitting every minute-action of theirs) then such as we must conceive every circumstance to pass so in reality, as the literal sound of the words seems to infer in ordinary construction: (and yet all that is true too, in its genuine sense.) But, my Lord, these more penetrating men, and that, I conceive, are vertuous upon higher and stronger Motives (for they truly and solidly know, why they are so) do consider, that what impressions

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sions are once made in the spiritual Substance of a Soul, and what affections it hath once contracted do ever remain in it, till a contrary and diametrically contradicting judgement and affection, do obliterate it, and expel it thence. This is the reason why *Contrition*, *Sorrow*, and *hatred* for *Sins* past, is charged us. If then the *Soul* do go out of the *Body* with impressions and affections to the *Objects* and pleasures of this life, it continually lingreth after them; and as *Virgil* (learnedly, as well as wittily) saith,

— *Quæ gratia currum,
Armorumque fuit vivis, quæ curant
nitentes
Pascere equos, eadem sequitur tel-
lure repostos.*

But that being a State wherein those *Objects* neither are, nor can be enjoyed, it must needs follow that such a *Soul* must be in an exceeding anguish, sorrow and affli-

ction,

tion, for being deprived of them ;
and for want of that it so much pri-
ceeth, will neglect all other content-
ments it might have, as not having
a relish or taste moulded and pre-
pared to the savouring of them ;
but like feavorish tongues , that
when they are even scorched with
heat, take no delight in the plea-
singest liquors , but the sweetest
drinks seem bitter to them, by rea-
son of their overflowing Gall: So
they even hate whatsoever good
is in their power, and thus pine a-
way a long Eternity. In which
the sharpness and activity of their
pain, anguish, and sad condition, is
to be measured by the sensibleness
of their Natures : which being then
spiritual , is in a manner infinitely
more than any torment that in this
life can be inflicted upon a dull
gross body. To this add, the vex-
ation it must be to them, to see
how inestimable and infinite a good
they have lost ; and lost meerly by
their own fault , and for momen-
tary trifles , and childrens play ;

and that it was so easie for them to have gained it, had they remained but in their right senses, and governed themselves according unto *Reason*. And then judge in what a tortured condition they must be, of remorse and execrating themselves for their most resupine and senseless madness. But if on the other side, a Soul be released out of this *Prison* of clay and flesh, with affections settled upon Intellectual goods, as *Truth*, *Knowledge*, and the like; and that it be grown to an irksome dislike of the flat pleasures of this World; and look upon carnal and sensual Objects with a disdainful eye, as discerning the contemptible Inanity in them, that is set off onely by their painted outside; and above all, that it hath a longing desire to be in the Society of that supereminent Cause of Causes, in which they know are heaped up the *Treasures* of all *Beauty*, *Knowledge*, *Truth*, *Delight*, and good whatsoever; and therefore

fore are impatient at the *Delay*, and reckon all their Absence from him as a tedious Banishment; and in that regard hate their Life and Body, as cause of this Divorce: such a Soul, I say, must necessarily, by reason of the temper it is wrought into, enjoy immediately at the instant of the Bodies dissolution, and its liberty, more Contentment, more Joy, more true Happiness, than it is possible for a heart of flesh to have scarce any scantling of, much less to comprehend.

For immense Knowledge is natural to it, as I have touched before. *Truth*, which is the adequate and satisfying Object of the Understanding, is there displayed in her own Colours, or rather without any.

And that which is the *Crown* of all, and in respect of which all the rest is nothing; that infinite Entity, which above all things this Soul thirsteth to be united unto, cannot for his own Goodness sake, deny his Embraces to so affectionate a

Creature, and to such an enflamed Love. If he should, then were that Soul, for being the best, and for loving him most, condemned to be the unhappiest. For what Joy could she have in any thing, were she barred from what she so infinitely loveth? But since the Nature of superiour and excellent things is to shower down their propitious Influences, wheresoever there is a Capacity of receiving them, and no Obstacle to keep them out (like the Sun that illuminateth the whole Air, if no Cloud, or solid opacous Body intervene) it followeth clearly, that this infinite Sun of Justice, this immense Ocean of goodness, cannot chuse but environ with his Beams, and replenish even beyond Satiety with his delightful Waters, a soul so prepared and tempered to receive them.

Now (my Lord) to make use of this Discourse, and apply it to what begot it; be pleased to determine, which way will deliver us evenest and smoothest to this happy end
of

of our *Journey* : To be vertuous
 for hope of a Reward, and through
 fear of Punishment ; or to be so
 out of a natural and inward affecti-
 on to *Vertue*, for *Vertues* and *Rea-*
~~son~~ sake ? Surely one in this latter
 condition, not onely doth those
 things which will bring him to
Destitute ; but he is so secured,
 in a manner, under an Armour of
Proof, that he is almost invulnera-
 ble ; he can scarce miscarry, he
 hath not so much as an inclina-
 tion to work contrarily ; the Al-
 luring Baits of this *World* tempt
 him not ; he disliketh, he hateth,
 even his necessary Commerce with
 them whilst he liveth. On the o-
 ther side, the Hireling that steereth
 his course by his Reward and Pu-
 nishment, doth well, I confess ;
 but he doth it with Reluctance ;
 he carieth the *Ark*, Gods Image,
 his soul, safely home, it is true,
 but he loweth pitifully after his
 Calves, that he leaveth behind him
 among the *Philistines*. In a word,
 he is *vertuous* ; but if he might

safely, he would do *vicious* things, (And hence be the ground in Nature, if so I might say, of our *Purgatory*.) Methinks two such mindees may not unfitly be compared to two Maids, whereof one hath a little sprinkling of the Green sickness, and hath more minde to *Asbes*, *Chalk* or *Leather*, than meats of solid and good nourishment, but forbeareth them, knowing the languishing condition of *Health* it will bring her to: But the other having a ruddy, vigorous and perfect Constitution, and enjoying a compleat, entire *Encrase*, delights in no food but of good nouriture, and loaths the other Delights. Her *Health* is discovered in her looks, and she is secure from any danger of that Malady, whereas the other for all her good Diet, beareth in her Complexion some sickly Testimony of her depraved Appetite; and if she be not very *wary*, she is in danger of a relapse.

It falleth fit in this place to examine our Authors apprehension of the

the end of such honest *Worthies* and *Philosophers* (as he calleth them) that died before *Christ* his Incarnation, Whether any of them could be saved, or no? Truly, my *Lord*, I make no doubt at all, but if any followed in the whole *Tenor* of their lives, the Dictamens of right *Reason*, but that their journey was secure to *Heaven*. Out of the former Discourse appeareth what temper of minde is necessary to get thither. And, that *Reason* would dictate such a temper to a perfectly judicious man, (though but in the state of *Nature*) as the best and most rational for him, I make no doubt at all. But it is most true, they are exceeding few (if any) in whom *Reason* worketh clearly, and is not overswayed by *Passion* and terrene *Affections*; they are few that can discern what is reasonable to be done in every Circumstance.

— *Pauci, quos æquus amavit*

Ju-

*Jupiter, aut ardens evexit ad æthera
virtus,
Diis geniti, potuere.——*

And fewer, that knowing what is best, can win of themselves to do accordingly ; (*Video meliora proboque, deteriora sequor*, being most mens cases) so that after all that can be expected at the hands of Nature and Reason in their best Habit, since the lapse of them, we may conclude it would have been a most difficult thing for any man, and a most impossible one for mankind, to attain unto *Beatitude*, if *Christ* had not come to teach, and by his example to shew us the way.

And this was the *Reason* of his Incarnation, teaching Life and Death : For being God, we could not doubt his Veracity, when he told us news of the other world ; having all things in his Power, and yet enjoying none of the Delights of this Life, no man should stick at foregoing them, since

since his Example sheweth all men, that such a course is best ; whereas few are capable of the *Reason* of it : And for his last Act, dying in such an afflicted manner ; he taught us how the securest way to step immediately into Perfect Happiness, is to be crucified to all the Desires, Delights and Contentments of this *World*.

But to come back to our *Physician* : Truly (my *Lord*) I must needs pay him, as a due, the acknowledging his pious Discourses to be Excellent and Pathetical ones, containing worthy Motives, to incite one to Vertue, and to deter one from Vice ; thereby to gain *Heaven*, and to avoid *Hell*. Assuredly he is owner of a solid Head, and of a strong generous Heart. Where he employeth his thoughts upon such things, as resort to no higher, or more abstruse *Principles*, then such as occur in ordinary Conversation with the World, or in the common Tract of Study and Learning ; I know
no

no man would say better. But when he meeteth with such difficulties as his next, concerning the *Resurrection of the Body*, (wherein after deep Meditation, upon the most abstracted Principles and Speculations of the *Metaphisicks*, one hath much ado to solve the appearing Contradictions in Nature) There, I do not at all wonder, he should tread a little awry, and go astray in the dark: for I conceive his course of life hath not permitted him to allow much time unto the unwinding of such entangled and abstracted Subtilties. But if it had, I believe his Natural parts are such, as he might have kept the Chair from most men I know: For even where he roveh widest, it is with so much wit and sharpness, as putteth me in minde of a great mans Censure upon *Joseph Scaligers Cyclometrica*, (a matter he was not well versed in) That he had rather err so ingeniously as he did, then hit upon *Truth* in that heavy manner, as the *Jesuit*
his

his *Antagonist* stuffeth his *Books*. Most assuredly his wit and smartness in this Discourse, is of the finest *Standard*, and his insight into severer *Learning*, will appear as piercing unto such as use not strictly the *Touchstone* and the *Test*, to examine every peece of the glittering Coyn, he payeth his Reader with. But to come to the *Resurrection*. Methinks it is but a gross Conception, to think that every *Atome* of the present individual Matter of a Body; every grain of *Ashes* of a burned *Cadaver*, scattered by the Winde throughout the World, and after numerous Variations, changed peradventure into the body of another man, should at the sounding of the last *Trumpet* be raked together again from all the corners of the Earth, and be made up anew into the same *Body* it was before of the first Man. Yet if we will be *Christians*, and relye upon Gods Promises, we must believe that we shall rise again with the
same

same Body that walked about, did eat, drink, and live here on Earth; and that we shall see our *Saviour* and *Redeemer*, with the same, the very same eyes, wherewith we now look upon the fading *Glories* of this contemptible world.

How shall these seeming Contrarieties be reconciled? If the latter be true, why should not the former be admitted? To explicate this Riddle the better, give me leave to ask your Lordship, if your Lordship, if you now see the *Canons*, the *Ensigns*, the *Arms*, and other Martial Preparations at *Oxford*, with the same Eyes, wherewith many years agoe you looked upon *Porphyrie's* and *Aristotle's* leases there? I doubt not but you will answer me, assuredly with the very same. Is that *Noble* and *Graceful Person* of yours, that begetteth both *Delight* and *Reverence* in every one that looketh upon it? Is that Body of yours, that now is grown to such comely and full Dimensions, as
Nature

Nature can give her none more
advantageous; the same Person,
the same Body, which your Ver-
tuous and Excellent Mother bore
nine Months in her Chaste and
Honoured Womb, and that your
Nurse gave suck unto? Most cer-
tainly it is the same. And yet if
you consider it well, it cannot be
doubted, but that sublunary matter,
being in a perpetual flux, and in
bodies which have internal Princi-
ples of *Heat* and Motion, much con-
tinually transpiring out to make
room for the supply of new Ali-
ment; at the length, in long process
of time, all is so changed, as that
Ship at *Athens* may as well be called
the same Ship that was there two
hundred years before, and whereof
(by reason of the continual repa-
rations) not one foot of the *Timber*
is remaining in her that builded
her at the first, as this *Body* now
can be called the same it was forty
years ago, unless some higher
consideration keep up the *Identity*
of it. Now what that is, let us
examine

examine, and whether or no it will reach to our difficulty of the *Resurrection*. Let us consider then, how that which giveth the Numerical Individuation to a *Body*, is the Substantial Form. As long as that remaineth the same, though the Matter be in a continual Flux and Motion, yet the Thing is still the same. There is not one drop of the same Water in the *Thames*, that ran down by *White-hall* yesternight; yet no man will deny, but that is the same River that was in Queen *Elizabeth's* time, as long as it is supplied from the same Common Stock, the *Sea*. Though this Example reacheth not home, it illustrateth the thing. If then the Form remain absolutely the same after separation from the Matter, that it was in the Matter, (which can happen onely to Forms, that subsist by themselves, as humane *Souls*) it followeth then, That whensoever it is united to Matter again, (all Matter coming out of the same Common Magazine) it maketh

maketh again the same Man, with the same Eyes, and all the same Limbs that were formerly. Nay, he is composed of the same Individual Matter ; for it hath the same Distinguisher and Individuator, to wit, the same Form or *Soul*. Matter considered singly by it self, hath no Distinction : All Matter is in it self the same ; we must fancy it, as we do the indigested *Chaos* ; it is a uniformly wide *Ocean*. Particularize a few drops of the *Sea*, by filling a Glass-full of them, then that Glass-full is distinguished from all the rest of the watery *Bulk* : But return back those few drops to from whence they were taken, and the Glass-full that even now had an Individuation by it self, loseth that, and groweth one and the same with the other main Stock : Yet if you fill your Glass again, wheresoever you take it up, so it be of the same Uniform *Bulk* of Water you had before, it is the same Glass-full of Water that you had. But as I said before, this Ex-

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ample

ample fitteth entirely, no more than the other did. In such abstracted Speculations, where we must consider Matter without Form (which hath no actual Being) we must not expect adequated Examples in Nature. But enough is said to make a Speculative man see, that if *God* should joyn the *Soul* of a lately dead man, (even whilst his dead Corpse should lye entire in his winding-sheet here) unto a *Body* made of Earth, taken from some Mountain in *America*; it were most true and certain, that the *Body* he should then lye by, were the same Identical *Body* he lived with before his *Death*, and late *Resurrection*. It is evident, that *Sameness*, *Thisness*, and *Thatness*, belongeth not to Matter by it self, (for a general Indifference runneth through it all) but onely as it is distinguished and individuated by the Form. Which, in our case, whensoever the same *Soul* doth, it must be understood always to be the same Matter and *Body*.

This

This Point thus passed over, I may preece to it what our *Author* saith, of a *Magazine* of Subsistent Forms, residing first in the *Chaos*, and hereafter (when the World shall have been destroyed by fire) in the general heap of *Ashes*: out of which Gods Voyce did, and shall draw them out, and clothe them with Matter. This Language were handsome for a *Poet*, or *Rhetorician* to speak; but in a *Philosopher*, that should ratiocinate strictly and rigorously, I cannot admit it. For certainly, there are no Subsistent Forms of *Corporeal* things; (excepting the *Soul* of man, which besides being an Informing Form, hath another particular Consideration belonging to it, too long to speak of here.) But whensoever that Compound is destroyed, the Form perisheth with the whole. And for the Natural Production of *Corporeal* things, I conceive it to be wrought out by the Action and Passion of the *Elements* among themselves; which

introducing new Tempers and Dispositions, into the Bodies where these Conflicts pass; new Forms succeed old ones, when the Dispositions are raised to such a height, as can no longer consist with the preceding Form, and are in the immediate Degree to fit the succeeding one, which they usher in. The Mystery of all, which I have at large unfolded in my above mentioned Treatise of the *Immortality of the Soul*.

I shall say no more to the first Part of our *Physicians* Discourse, after I have observed, how his Consequence is no good one; where he inferreth, That if the *Devils* fore-knew, who would be Damned or Saved, it would save them the *Labour*, and end their work of tempting Mankind to mischief and evil. For whatsoever their Moral Design and Success be in it, their Nature impelleth them to be always doing it. For on the one side, it is Active in the highest Degree, (as being pure *A&S*, that is,
Spirits,

Spirits,) so on the other side, they are Malign in as great an Excess: By the one they must be always working, wheresoever they may work, (like Water in a Vessel full of holes, that will run out of every one of them which is not stopped:) By the other, their whole Work must be malicious and mischievous. Joyning then both these Qualities together, it is evident, they will always be tempting mankind, though they know they shall be frustrate of their Moral End.

But were it not time that I made an end? Yes, it is more than time. And therefore having once passed the limit that confined what was becoming, the next step carried me into the *Ocean of Error*; which being Infinite, and therefore more or less bearing no proportion in it; I will proceed a little further, to take a short Survey of his *second Part*, and hope for as easie Pardon after this Addition, to my sudden and indigested Re-

A a 3 marks,

marks., as if I had enclosed them up now.

Metbinks, he beginneth with somewhat an affected Discourse, to prove his natural Inclination to *Charity*; which *Vertue* is the intended *Theam* of all the Remainder of his Discourse. And I doubt he mistaketh the lowest *Orbe* or *Lembe* of that high *Seraphick Vertue*, for the top and perfection of it; and maketh a kinde of humane Compassion to be *Divine Charity*. He will have it to be a general way of doing good: It is true, he addeth then, *for Gods sake*; but he allayeth that again, with saying, he will have that good done, as by Obedience, and to accomplish Gods will; and looketh at the Effects it worketh upon our Souls, but in a narrow compass; like one in the vulgar throng, that considereth God as a Judge, and as a Rewarder or a Punisher. *Whereas* perfect *Charity*, is that vehement Love of God for his own sake, for his Goodness, for his Beauty, for his

his Excellencie, that carrieth all the motions of our Soul directly and violently to Him; and maketh a man disdain, or rather hate all obstacles that may retard his journey to Him. And that Face of it that looketh toward Mankinde with whom we live, and warmeth us to do others good, is but like the overflowing of the main Stream, that swelling above its Banks runneth over in a multitude of little channels.

I am not satisfied, that in the Likeness which he putteth between *God* and *Man*, he maketh the difference between them, to be but such as between two Creatures that resemble one another. For between these, there is some proportion; but between the others, none at all. In the examining of which Discourse, wherein the *Author* observeth, that no two Faces are ever seen to be perfectly alike; nay, no two *Pictures* of the same Face, were exactly made so; I could take occasion to insert a

subtil and delightful Demonstration of Mr. *Whites*, wherein he sheweth, how it is impossible that two Bodies (for example, two *Bouls*) should ever be made exactly like one another; nay, not rigorously equal in any one Accident, as namely in weight, but that still there will be some little difference and inequality between them (the *Reason* of which Observation, our *Author* meddled not with) were it not that I have been so long already, as Digressions were now very unseasonable.

Shall I commend or censure our *Author* for believing so well of his acquired knowledge, as to be dejected at the thought of not being able to leave it a Legacy among his Friends? Or shall I examine, whether it be not a high injury to wise and gallant *Princes*, who out of the generousness and nobleness of their *Nature*, do patronize Arts and learned Men, to impute their so doing to vanity of desiring

desiring Praise, or to fear of Reproach?

But let these pass: I will not engage any that may be-friend him, in a quarrel against him. But I may safely produce *Epicætus* to contradict him, when he letteth his kindeness engulf him in deep afflictions for a friend: For he will not allow his wise man to have an inward relenting, a troubled feeling, or compassion of anothers misfortunes. That disordereth the one, without any good to the other. Let him afford all the assistances and relievings in his power, but without intermingling himself in others *Woe*; As *Angels*, that do us good, but have no passion for us. But this Gentlemans kindeness goeth yet further: he compareth his love of a *Friend* to his love of *God*; the Union of Friends souls by affection, to the Union of the three Persons in the *Trinity*, and to the *Hypostatical Union* of two Natures in one *Christ*, by the Words *Incarnation*. Most certainly

tainly he expresseth himself to be a right good-natur'd man. (But if St. *Augustine* retracted so severely his pathological Expressions for the Death of his Friend, saying, *They savoured more of the Rhetorical Declamations of a young Orator, than of the grave Confession of a devout Christian*, (or somewhat to that purpose) What censure upon himself may we expect of our *Physician*, if ever he make any Retraction of this Discourse concerning his *Religion*?

It is no small misfortune to him, that after so much time spent, and so many places visited in a curious Search, by travelling after the Acquisition of so many Languages; after the wading so deep in Sciences, as appeareth by the ample Inventory, and particular he maketh of himself: The result of all this should be, to profess ingenuously he had studied enough, onely to become a *Sceptick*; and that having run through all sorts of *Learning*, he could finde rest
and

and satisfaction in none. This, I confess, is the unlucky fate of those that light upon wrong *Principles*. But Mr. *White* teacheth us, how the *Theorems* and *Demonstrations* of *Physicks* may be linked and chained together, as strongly, and as continuedly, as they are in the *Mathematicks*, if men would but apply themselves to a right Method of Study. And I do not finde that *Solomon* complained of Ignorance in the height of Knowledge; (as this *Gentleman* saith) but onely, that after he hath rather acknowledged himself ignorant of nothing, but that he understood the Natures of all Plants, from the *Cedar* to the *Hyssop*, and was acquainted with all the ways and paths of Wisdom and Knowledge; he exclaimeth, that all this is but *Toyl and vexation of spirit*; and therefore adviseth men, to change Humane Studies into Divine Contemplations and Affections.

I cannot agree to his resolution of shutting his *Books*, and giving over the search of Knowledge, and resigning himself up to Ignorance, upon the reason that moveth him, as though it were extream *Vanity* to waste our days in the pursuit of that, which by attending but a little longer (till Death hath closed the eyes of our *Body*, to open those of our *Soul*) we shall gain with ease, we shall enjoy by infusion, and is an accessory of our Glorification. It is true, as soon as *Death* hath played the Midwife to our second Birth, our Soul shall then see all Truths more freely, than our Corporal Eyes at our first Birth see all Bodies and Colours, by the natural power of it, as I have touched already, and not onely upon the grounds our *Author* giveth. Yet far be it from us, to think that time lost, which in the mean season we shall laboriously imploy, to warm our selves with blowing a few little *Sparkes* of that glorious fire, which we shall afterwards

wards in one instant leap into the middle of, without danger of scorching. And that for two important *Reasons*; (besides several others, too long to mention here) the one, for the great advantage we have by Learning in this life; the other, for the huge Contentment that the Acquisition of it here (which applyeth a strong Affection it) will be unto us in the next life. The want of Knowledge in our first Mother (which exposed her to be easily deceived by the *Serpents* cunning) was the root of all our ensuing *Misery* and *Woe*. It is a true (which we are taught by irrefragable Authority) That *Omnis peccans ignorat*: And the well-head of all the calamities and mischiefs in all the World, consisteth of the troubled and bitter waters of Ignorance, Folly and Rashness; to cure which, the onely Remedy and Antidote, is the salt of true *Learning*, the bitter *Wood* of *Study*, painful *Meditation*, and orderly *Consideration*

ration. I do not mean such Study, as armeth wrangling *Champions* for clamorous *Schools*, where the Ability of subtil Disputing to and fro, is more prized than the retrieving of Truth: But such as filleth the minde with solid and useful notions, and doth not endanger the swelling it up with windy vanities. Besides, the sweetest Companion and entertainment of a well-tempered minde, is to converse familiarly with the naked and bewitching beauties of those *Mistresses*, those *Verities* and *Sciences*, which by fair courting of them, they gain and enjoy; and every day bring new fresh ones to their *Seraglio*, where the ancientest never grow old or stale. Is there any thing so pleasing, or so profitable as this?

— Nil dulcius est, bene quam
munita tenere
Edita doctrina sapientum templa
serena;

Despicere

*Despicere unde queas alios, passimque
videre*

*Errare, atque viam palanteis qua-
rere vite.*

But now if we consider the advantage we shall have in the other life by our affection to *Sciences*, and conversation with them in this, it is wonderful great. Indeed that affection is so necessary, as without it we shall enjoy little contentment in all the knowledge we shall then be replenished with: for every ones pleasure in the possession of a good, is to be measured by his precedent *Desire* of that good, and by the equality of the taste and relish of him that feedeth upon it. We should therefore prepare and make our taste before-hand by *Assuefaction* unto, and by often relishing what we shall then be nourished with. That *Englishman* that can drink nothing but *Beer* or *Ale*, would be ill bestead, were he to go into *Spain* or *Italy*, where nothing but *Wine* groweth:

groweth : whereas a well-experienced *Goinfre* , that can criticize upon the several tastes of Liquors, would think his *Palate* in *Paradise*, among those delicious *Nectars* (to use *Aretines* phrase upon his eating of a *Lamprey*.) Who was ever delighted with *Tobacco* the first time he took it ? And who could willingly be without it , after he was a while habituated to the use of it ? How many examples are there daily of young men , that marrying upon their Fathers command, not through precedent affections of their own , have little comfort in worthy and handsome Wives, that others would passionately affect ? *Archimedes* lost his life, for being so ravished with the delight of a Mathematical Demonstration, that he could not of a sudden recal his extasied *Spirits* to attend the rude Souldiers Summons : But instead of him, whose minde hath been always fed with such subtil Diet, how many plain *Country-Gentlemen* doth your Lordship and I know, that

rate

ate the knowledge of their Husbandry at a much higher pitch; and are extreemly delighted by conversing with that; whereas the other would be most tedious and importune to them? We may then safely conclude, That if we will joy in the *Knowledge* we shall have after *Death*, we must in our lifetime raise within our selves earnest affections to it, and desires of it, which cannot be barren ones; but will press upon us to gain some Knowledge by way of advance here; and the more we attain unto, the more we shall be in *Love* with what remaineth behinde. To this reason then adding the other, How knowledge is the surest prop, and guide of our present life; and how it perfecteth a man in that which constituteth a man, his *Reason*; and how it enableth him to tread boldly, steadily, constantly, and knowingly in all his ways: And I am confident, all men that shall hear the Case thus debated, will joyn with me in making it

a Suit to our *Physician*; that he will keep his *Books* open, and continue that *Progress* he hath so happily begun.

But I believe your Lordship will scarcely joyn with him in his wish, that we might procreate and beget Children without the help of Women, or without any Conjunction or Commerce with that sweet and bewitching Sex. *Plato* taxeth his fellow *Philosopher* (though otherwise a learned and brave man) for not sacrificing to the *Graces*, those gentle Female *Goddesses*. What thinketh your Lordship of our *Physicians* bitter censure of that action, which *Mahomet* maketh the Essence of his *Paradise*? Indeed, besides those his unkindnesses, or rather frowardnesses, at that tender-hearted Sex (which must needs take it ill at his hands) methinketh he setteth Marriage at too low a rate, which is assuredly the highest and divinest link of humane Society. And where he speaketh of *Cupid*, and of *Beauty*, it is in such

a phrase, as putteth me in minde
of the Learned *Greek Reader*
in *Cambridge*, his courting of his
Mistress out of *Stephens* his *The-*
saurus.

My next Observation upon his
Discourſe, draweth me to a *Logi-*
cal conſideration of the Nature of
an exact *Syllogiſm*: which kinde
of reflection, though it uſe to o-
pen the door in the courſe of
Learning and Study; yet it will
neer ſhut it in my Discourſe, which
my following the thred that my
Author ſpinneth, affigneth to this
place. If he had well and through-
ly conſidered all that is required
to that ſtrict way of managing our
Reason, he would not have cen-
ſured *Aristotle* for condemning the
fourth Figure, out of no other mo-
tive, but becauſe it was not conſo-
nant to his own Principle; that it
would not fit with the Foundati-
ons himſelf had laid; though it do
with *Reason* (ſaith he) and be
conſonant to that, which indeed it
doth not, at all times, and in all Cir-
cumſtances.

cumstances. In a perfect *Syllogism*, the Predicate must be identified with the Subject, and each extremum with the middle term, and so consequently, all three with one another. But in *Galen's* fourth Figure, the case may so fall out, as these Rules will not be current there.

As for the good and excellency that he considereth in the worst things, and how far from Solitude any man is in a Wilderness; These are (in his Discourse) but *equivocal considerations of Good*, and of *Lowliness*: Nor are they any ways pertinent to the Morality of that part, where he treateth of them.

I have much ado to believe, what he speaketh confidently, That he is more beholding to *Morpheus*, for Learned and Rational, as well as pleasing *Dreams*, than to *Mercury* for smart and facetious Conceptions; whom *Saturn* (it seemeth by his relation) hath looked askint upon in his Geniture.

In

In his concluding *Prayer*, wherein he summeth up all he wisheth; methinketh his Arrow is not winged with that fire, which I should have expected from him upon this occasion: For it is not the peace of *Conscience*, nor the bridling up of ones affections, that expresth the highest delightfulness and happiest state of a perfect *Christian*. It is love onely that can give us *Heaven* upon Earth, as well as in Heaven; and bringeth us thither too: So that the *Thuscan Virgil* had reason to say,

— *In alte dolcezze*
Non si puo gioire, se non amando.

And this Love must be employed upon the noblest and highest Object, not terminated in our Friends. But of this transcendent and divine part of *Charity*, that looketh directly and immediately upon God himself; and that is the *Intrinfecal Form*, the utmost Perfection, the scope and final Pe.

riod of true *Religion*, (this Gentlemans intended *Ibeam*, as I conceive) I have no occasion to speak any thing, since my *Author* doth but transiently mention it; and that too, in such a phrase as ordinary *Catechisms*, speak of to vulgar Capacities.

Thus, my Lord, having run through the Book (God knows how sleightly, upon so great a sudden) which your Lordship commanded me to give you an account of, there remaineth yet a weightier task upon me to perform; which is, to excuse my self of Presumption, for daring to consider any Moles in that Face, which you had marked for a Beauty. But who shall well consider my manner of proceeding in these Remarks, will free me from that Censure. I offer not at *Judging* the Prudence and Wisdom of this Discourse: These are fit Inquiries for your Lordships Court of highest Appeal: In my inferiour one, I meddle onely with little knotty

knotty pieces of particular Sciences (*Matinae apis instar, operosa parvus carmina fingit.*) In which it were peradventure a fault for your Lordship to be too well versed; your Employments are of a higher and nobler *Strain*, and that concerns the welfare of millions of men:

Tu regere Imperio Populos (Sackville) memento
(Hæ tibi erunt Artes) pacisque imponere morem.

Such little Studies as these, belong onely to those Persons that are low in the Rank they hold in the Commonwealth; low in their Conceptions, and low in a languishing and rusting Leisure, such an one as *Virgil* calleth *Ignobile otium*, and such an one as I am now dulled withal. If *Alexander* or *Cæsar* should have commended a tract of Land, as fit to fight a Battel in for the Empire of the World, or to build a City upon, to be the *Mazazine* and Staple of all the adja-

cent Countries; no body could justly condemn that Husbandman, who according to his own narrow Art and Rules, should censure the Plains of *Arbela*, or *Pharsalia*, for being in some places sterile; or the Meadows about *Alexandria*, for being sometimes subject to be overflowed; or could tax ought he should say in that kinde for a contradiction unto the others commendations of those places, which are built upon higher and larger Principles.

So (my Lord) I am confident I shall not be reproached of unmannerliness for putting in a Demurrer unto a few little particularities in that noble Discourse, which your Lordship gave a general Applause unto; and by doing so, I have given your Lordship the best Account I can of my self, as well as of your Commands. You hereby see what my entertainments are, and how I play away my time.

Dorset

— *Dorset dum magnus ad al-*
tum

Fulminat Oxonium bello, victorq;
volentes

Per populos dat jura; viamq; affe-
ctat Olympo.

May your Counsels there be happy and successful ones, to bring about that *Peace*, which if we be not quickly blessed withal, a general ruine threatneth the whole *Kingdom*. From *Winchester-house* the 22 (I think I may say the 23, for I am sure it is Morning, and I think it is Day) of *December*, 1642.

Your Lordships most humble

and obedient Servant,

Kenelm Digby.

The



The Postscript.

My Lord,

Looking over these loose Papers to point them, I perceive I have forgotten what I promised in the eighth sheet, to touch in a word concerning Grace: I do not conceive it to be a Quality infused by God Almighty into a Soul.

Such kinde of discoursing satisfieth me no more in Divinity, than in Philosophy. I take it to be the whole Complex of such real motives (as a solid

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account may be given of them) that incline a man to Virtue and Piety; and are set on foot by Gods particular Grace and Favour, to bring that work to pass. As for Example: To a man plunged in Sensuality, some great misfortune happeneth, that mouldeth his heart to a tenderness, and inclineth him to much thoughtfulness: In this temper, he meeteth with a Book or Preacher, that representeth lively to him the danger of his own condition; and giveth him hopes of greater contentment in other Objects, after he shall have taken leave of his former beloved Sins. This begetteth further conversation with prudent and pious men, and experienced

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enced Physicians, in curing the Souls Maladies ; whereby he is at last perfectly converted, and settled in a course of solid Vertue and Piety.

*Now these accidents of his misfortune, the gentleness and softness of his Nature, his falling upon a good Book, his encountering with a pathetick Preacher, the impremeditated Chance that brought him to hear his Sermon, his meeting with other worthy men, and the whole Concatenation of all the intervening Accidents, to work this good effect in him ; and that were ranged and disposed from all Eternity, by Gods particular goodness and providence for his Salvation ; and without
which*

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which he had inevitably been damned : This chain of causes, ordered by God to produce this effect, I understand to be Grace.

F I N I S.

*****A*****
 Books sold by *Andrew Crook*
 1669.

Hookers Works, folio.
Andersons Reports, quarto.
Tytbing Table.
Moses and Aaron.
Hobbs against the Geometricians.
 ——— *de mirabil. Pecci*.
Counter Scuffle.
Bevis of Southampton.
Sedelius Manuale Græc. Ling.
Wickens Concordance
Erra Pater.
Gesta Romanorum, twelve.
Ogilby's Virgil.
Butlers Rhetorick.
Elegantie poetice.
Help to Discourse.
Mothers blessing.
Lucians Dialogues, Greek Latin.

F I N I S.

